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Formerly The Juvenile Instructor

VOL. 65

JANUARY, 1930

NO. 1



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CONTENTS FOR JANUARY, 1930.

On the Road to Emmas.....	Frontispiece	Reflections (Poem and Picture)	Mormona	15
The Sketch	George Smith Dibble	Signs of The Time.....	J. M. Sjodahl	16
A Prayer Two Hundred and Ninety Years Old....	5	Sunday School Departments		19
Latter-day Saint Hymns	6	What Have I Done for Thee? (Song) Evan Stephens		26
True Pioneer Stories	Harold Jensen	Pep	Venice Farnsworth, Anderson	61
What Ramsay Macdonald Said	11	Playing The Game.....	Caroline Gleason	64
True Stories From My Journal		A Party for the Birds.....		64
Editorial—The Passing of the Old Year.....	12	The Budget Box		65
.....The Coming of the New	13	Polly Winkums		68
		The Funny Bone		70

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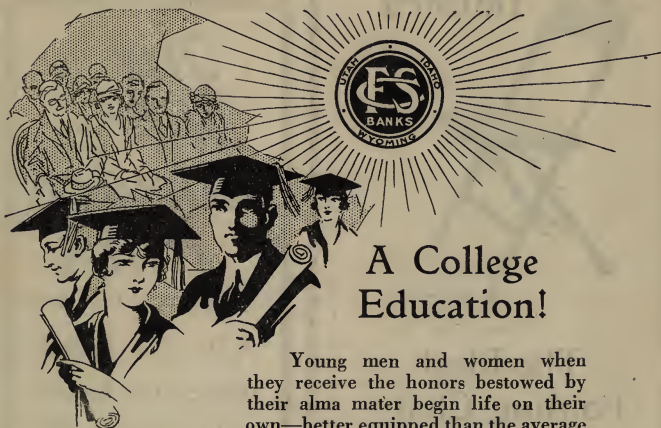
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SAY THAT YOU SAW IT IN THE INSTRUCTOR

On the Way to Emmaus

(Suggestions for Picture Study by J. Leo Fairbanks)

This painting by Plockhorst is in the class called realistic. It was made by a man who with a large group of other German artists has made splendid contributions to the sacred art of the world. They were encouraged by a nation devoted to religion and have done much to bring to the understanding of their people the spiritual teachings of the scripture. Art has thus been employed by all great people and will come into this service among us some day. A peculiar diamond formation is made in the center of this picture by the rods carried by the disciples and the outlines of the heads silhouetted against the sky.

Christ dressed in white makes a large mass that cuts the dark diamond into two equal parts.

The strong light from the back casts long shadows in front of the group and ties the mass to the outside edge or frame. It also casts a shadow over their faces that helps obscure the Savior's face so that his friends do not recognize him. His gestures and perhaps the sound of his voice seem familiar to the older disciple who startles as he half guesses who it is walking with them.

Can you tell the story of the surprise on learning the identity of the Christ and why it was such a revelation to the faithful followers of Jesus?

Do you like the type of man chosen to represent the Savior? Do you feel a humanity about these men that is in harmony with yourself? Plockhorst is noted for this kind of model.



ON THE ROAD TO EMMAUS
(Helpful in New Testament Department, Lesson 10, for March 9th)

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The Sketch

By George Smith Dibble

On a beautiful morning early in the spring of nineteen hundred twenty-nine, an artist sat within the walls of the Temple grounds at Salt Lake City enjoying that heavenly peace which only communion with the infinite can bring. As he gazed upward at the ennobling spires of the Temple he marvelled at the grandeur and magnificence of that holy edifice; a soul inspiring structure, a divine masterpiece wrought of such enduring strength as the works of the Master Himself.

Suddenly the urge to sketch was upon him and seizing a pencil and drawing paper, he immediately set to work penciling a group of tourists who sat on an iron railing near by. Being engrossed in his work he did not notice an interested observer, who, with eyes riveted upon the drawing, moved nearer and nearer along the stone coping until his elbow fairly brushed the worker's arm. As the picture rapidly took form an attentive observer peered steadily over the shoulder of the one who sketched.

Swiftly the sketch was completed and then the artist turned to look into a pair of frank, honest, brown eyes. They belonged to a ruddy faced, clean cut man of rather stout build who appeared to be in his early forties. Quite suddenly abashed, he drew back quickly and apologetically.

"I'm very sorry. I did not mean to interfere with your work. I enjoyed

watching you sketch because it reminded me of my brother whom I have often accompanied as he sketched along the canal banks in Holland."

"Please rest assured that you did not bother me in the least and I'm glad you enjoyed watching the sketch. Won't you tell me something of your brother and about your native country, Holland?"

"My brother is a very capable artist and since I have been in America he has occasionally sent me examples of his work."

"How long have you been in America?"

"Almost six years. Do you belong to the Church of Jesus Christ of Latter-day Saints?"

"Yes."

"Then I believe you would like to hear my story."

"I feel that your story must be an interesting one and I'll be delighted to have you relate it."

The tables were now turned and the one who had just sketched, observed while the former onlooker painted. And great tear-drops welled from the fountain of his soul to course down his cheeks while he related this touching narrative:

"Before the World War I was a harness maker by trade, living in a small village in Holland. I was carefree and reckless. My thoughts were of worldly pleasures rather than of spiritual



"We are grateful to our Heavenly Father that these two missionaries were sent to bring us the Light."

things. I indulged in tobacco and strong drink and squandered the time which should have been spent in the company of my dear wife and children, with worthless associates.

"My wife tried to get me to change my ways; to spend the evenings at home; to forsake my bad habits and worthless companions and to supplicate my Maker in prayer for a true understanding of the meaning of life.

"Her entreaties had no effect on me until the horrors of the world conflict were brought to the doors of our little nation. The sight of the maimed and wounded men who passed through our borders made the heart within me sick.

"I began to ponder over this question. For those who had given their lives in the battle's heat, what lay beyond that yawning chasm of death? Would they find post existence or oblivion? What of those mangled humans compelled to spend the rest of

their earthly existence in helpless deformity? What comforting Power would sustain them in their hour of trial?

"My wife, inwardly rejoicing at the change which had come over me induced me to read the Bible. During the evenings which I now spent at home, she would read to the children and me from this Holy Book.

"Not long after this, our eldest son was stricken with a dread disease from which there appeared to be no hope of immediate recovery. Physicians advised that we take him to another climate but not being financially able to carry out such a plan, our apprehension increased as the boy grew steadily worse. In the midst of our despair, my wife learned through friends of the presence of two "Mormon" Elders in our city. They were said to possess the same power delegated by our Lord and Savior Jesus Christ to the Elders of the Ancient Church and by which

power they were able to perform miraculous healings. That they actually did we were soon to discover to our great joy.

"We immediately sent for the Elders and earnestly besought them to aid our stricken child. They administered to him and rebuked the disease which afflicted him. He was told that he should enjoy complete recovery and that his limbs which had become seriously deformed through the ravages of the disease would become straight.

"He began his recovery immediately, and today, seven years later, he is a strong healthy youth of sixteen with limbs that are perfectly straight as normal limbs should be.

"After hearing the gospel preached to us we joined the Church and in a surprisingly short time found ourselves able to come to Utah. Here I am able to make a substantial living working at my trade. No longer is my money wasted on such things as tea, coffee and tobacco. We have thus been enabled to enjoy comforts that have not before been available.

"Our hearts are filled with joy and thanksgiving to the Giver of all gifts who has made us recipients of such bounteous blessings.

"Only a short time ago our daughter was injured in a fall from a horse. The attending physician pronounced her condition serious. Through the ad-

ministration of the Elders and the power of faith she was instantly healed."

His eyes were moist and his clean face mirrored the fervent joy of his soul as he said:

"We are grateful to our Heavenly Father that those two missionaries were sent to bring us the Light which leads to righteousness and life eternal for we know that it is the Divine Plan laid down by our Lord and Savior, Jesus Christ."

Speaking of this story to a friend later the artist said:

"After hearing this story I uttered within my heart a fervent prayer of thanksgiving that I too shared the Light given of the Supreme Being from whose throne of Grace emanates all good and Who guides with His merciful hand the destinies of all men if they will but seek Him and keep His commandments. I have enthused over colorful and rhythmic figure studies in the field of art; thrilled over land and plant forms of rare beauty and masterful emotional portrayals in the medium of pen and pigment, but never has a picture touched me so deeply as the one I have just witnessed: a picture etched simply in glowing colors of sincerity—illuminated by the light of faith—the picture of a soul."

A Prayer Two Hundred and Ninety Years Old

*Oh! that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest,
Or be conceived in my breast;
That by each deed and word and thought
Glory may to my God he brought!
But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part,
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.*

—Thomas Elwood, A. D. 1639.

Latter-day Saint Hymns

"The Morning Breaks, The Shadows
Flee"

(From *Millennial Star*)

It was on the outer cover of the first issue of the *Millennial Star*, edited by Elder Parley P. Pratt and given to the world in May, 1840, that the hymn, "The Morning Breaks, the Shadows Flee," was first printed.

There are thirty-eight of Elder Pratt's hymns published in "Latter-day Saint Hymns," a greater number from his pen than from the pen of any other author. Admitting the excellence of many of his other hymns, he reached his high mark in this deservedly popular song.

Not all hymns are poems; this hymn is a poem. It gives us a great and exalted message couched in exquisite and effective imagery. To accord with the exaltation of thought and feeling we have language so heightened in

quality that some critics characterize such lines as poetic flights.

The metaphor is frequently employed in poetic compositions and very heightened prose discourse. Elder Pratt makes good use of this figurative speech because of its rare beauty and effectiveness.

The hymn is very fittingly given first place in the hymn book. It is small wonder indeed that it should have attracted both George Careless and Evan Stephens, both composers having set it to music.

The story of the Careless music is interesting. Professor Careless was the leader of the choir of the London Branch, a choir of which the London Saints were justly proud.

He went to America in 1864, on a ship called the *Hudson*. On that ves-



Parley P. Pratt

sel was a group of people who had sung in his London choir. The Careless music to "The Morning Breaks, the Shadows Flee," was composed on ship-board and named "Hudson," which title it bore in the "Latter-day Saints' Psalmody."

Elder Careless gathered his former choir members together; they learned the hymn as set to the new music and sang it to the captain of the ship, at the same time presenting him with a copy. The captain expressed himself as being greatly delighted with the composition.

So much by way of history and introduction. Turning to the hymn we find: "The morning breaks, the shadows flee." Light seems to be the most natural word to express the coming forth of truth and knowledge, as opposed to ignorance and error whose usual symbol is darkness. Indeed, so natural is this process of thought that we have the word "light" in "enlightenment."

The poet likens the ushering in of the Gospel dispensation to a dawn, in all its loveliness—a picture of surpassing beauty—which is dispelling the shade of night. Yet beautiful as is this picture, the emphasis is not upon the physical, but upon the intellectual and spiritual. The combined power of the picture is only employed to convey the poet's message.

The second line—"Lo! Zion's standard is unfurled"—carries with it a note of supreme exaltation. Then follows the announcement that "The dawning of a brighter day majestic rises on the world."

The figure as conceived in the first line is carried throughout the stanza, and the dawning is that of a brighter day, spiritually and intellectually, which is the burden of the poet's message.

The second stanza reads:

The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.



GEORGE CARELESS WHEN HE
WROTE "HUDSON"

The figure employed in the first stanza is aptly carried through the second. Again the poet draws his imagery from the sky; the cloud which is dark is the symbol of error.

The first two lines are of prime importance. The quality of suggestiveness has already been noted in the lesson. Here we have it employed in truly marvelous fashion. Think for an instant how the rays of truth divine have enlightened the world in relation to the Godhead, the premortal, the mortal, and immortal existences. Is it not at once evident that the suggestive quality of these two lines is poetically inexhaustible?

The four words—glory, bursting from afar—form a telling combination of words, hence the very effective lines: "The Glory, bursting from afar, wide o'er the nations soon will shine."

The third stanza reads as follows:

The Gentile fulness now comes in,
And Israel's blessings are at hand;

Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

The first line suggests scriptural promises concerning the time of the Gentiles, followed by the thought that Israel has been promised many blessings, which in the light of the restored Gospel will be realized.

Nor is Judah to be forgotten, for, cleansed from sin by her long night of banishment, and severe persecution, she is to be forgiven and returned to her promised Canaan.

This stanza is full on the thought content side, and from the standpoint of suggestiveness; but it has not the purely literary merit of the first two stanzas.

Jehovah speaks! Let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His cov'nant people to receive.

This stanza is a repetition of the supreme message of the hymn, made specific by the expression, Jehovah speaks. Nothing could possibly have happened as truly startling to the world as that Jehovah should speak. The world might discover a continent of vast riches, delve into the secrets of science, and change the whole mode of life, but such an experience could not rank in importance with Jehovah speaking.

Then comes the missionaries' appeal to the Gentile nations—"Let earth give ear, and Gentile nations turn and live."

Elder Pratt was interested in a great mission; he was editing a missionary journal; and it is perfectly natural that the intense appeal of the missionary to the world should appear in the hymn. We should perhaps think it lacking in a very important factor if we did not discover this appeal to mankind.

Then follows the promise to those who "give ear," that "His (Jehovah's) mighty arm is making bare, His cov'nant people to receive."

Angels from heav'n and truth from earth

Have met, and both have record borne;
Thus Zion's light is bursting forth,
To bring her ransomed children home.

We expect condensed thought in poetry. This last stanza is an excellent example of that very important literary quality, quite indispensable in poetry.

The Church was ten years old when the poem was written. Two important facts in connection with the Church were that angels had spoken, revealing the Divine will, and that the Book of Mormon had come forth, hence the lines: "Angels from heav'n and truth from earth have met, and both have record borne."

The last two lines of the poem are a repetition of the thought in the language not before employed, that truth has come into the world for the ransoming of the children of men.

The figure used in the opening lines has been carried through. The first line says, "The morning breaks," and the last two lines speak of Zion's light bursting forth.

In summarizing the literary qualities of this hymn we note the fact that we have a great message expressed in beautiful and effective imagery; that the verse is pleasing to the ear; that the quality of suggestiveness reaches a high mark in its power to draw on the information and imagination of the reader; that the emotional content is exalted, the diction telling and the ideas condensed. It is a literary gem that bids fair to survive in Latter-day Saint hymnology and literature as long as time and eternity shall endure.



By Harold H. Jenson

Hyrum Theron Spencer

One of the greatest testimonies of the power of prayer happened in the life of Bishop Hiram Theron Spencer of Pleasant Green Ward, or Magna. Bishop Spencer is not only a Utah pioneer of 1847 but is a notable character in Church history. At the Daughters of Utah Pioneers' celebration in Liberty Park, July 24, he met the writer of this article and said so much had been published regarding his life, he thought it was only necessary to refer to these articles which would tell the story. From data on file at the Historian's Office, articles sent for the files of the Daughters of Pioneers, which eventually will be published, and from Andrew Jenson's Biographical Encyclopedia the following is culled:

"Hiram Theron Spencer, second bishop of the Pleasant Green Ward, Salt Lake County, Utah, who is now 94 years of age, was born Nov. 13, 1835, at West Stockbridge, Berkshire Co., Mass., the son of Hyrum and Mary Spencer. He was baptized Feb. 5, 1844 and migrated to Utah in 1847, crossing the plains in the company led by Daniel Spencer. His father and sister died in the camps of the Saints while journeying from Nauvoo to Council Bluffs; both were buried at Mt. Pisgah, Iowa. In crossing the plains Hiram and other boys drove the loose stock. The Bishop relates interesting incidents when the buffaloes were so plentiful on the plains that it was difficult for the trains to pass through them. The company with which Hiram traveled arrived in Great Salt Lake Valley Sept. 23, 1847."

"Now comes an incident that will long live as one of the greatest testi-

monies of its kind, when through the power of God a young life was saved. The Spencer family lived in the Fort two winters and in the fall of 1848 while Hiram was hauling corn-fodder from the farm to the city he was thrown from his wagon into a ditch and run over by one of the wagon wheels, which crushed his head most terribly. He was taken to the Fort and a doctor summoned, who, after examining the boy, said it would be impossible for him to live until morning. He subsequently refused to dress the wound, saying that such an act would only add more misery to the boy whose jaw was broken in five places, and whose eyes were crushed out of their sockets and the skull crushed. In a short time President Brigham Young came in to the house and ordered the doctor (who was again sent for) to dress the wounds, saying that the boy should not die, and furthermore he should live longer than the doctor himself. President Young assisted by Charles C. Rich and Daniel Spencer administered to Hiram, and President Young, who was mouth, said the boy should live to a good old age and do a great work on the earth—a prophecy which surely came to pass. Whenever Brother Spencer and the doctor met after that, the physician would always remark that Brother Spencer was a living miracle. Brother Spencer did out-live the doctor, though his head still bears the marks of crushing."

"After residing temporarily in the 13th Ward, Salt Lake City, and on Little Cottonwood Creek, now Murray, Brother Spencer moved to the point of the mountain west and settled at a place now included in the Pleasant Green Ward."



HYRUM THERON SPENCER AND HIS WIFE, MARY BARR YOUNG SPENCER

In 1957 he married, on March 31, Mary Barr Young, who was born May 19, 1841, and is now 88 years old. She was the daughter of James Young and Janet Carruth. She bore him five children, and is still living. This couple, this writer believes holds the record today for being married the longest time. Think of seventy-two years of happy matrimonial bliss! And they are indeed happy. Such companionship is an object lesson in itself. From the picture readers can see what a well preserved pair they are and this scribe believes the seventy-fifth wedding mark will be reached by both. Sister Spencer was also a pioneer coming with her parents from Glasgow, Scotland, in 1848, in the old sailing ship "Carnation," which left Liverpool, Feb. 20, and arrived in New Orleans April 19, 1848. She crossed the plains in President Brigham Young's company together with her mother and two sisters. All her life she has valiantly served with her husband in Church work."

"But to return to Brother Spencer, whose life was so miraculously saved

and who dedicated same to his Church.

The writer recalls meeting this happy man in 1857. In 1857 he went to Devil's Gate to bring in some of the goods that were left there the previous fall by the fatal handcart companies. In 1859 and 1860 he made two trips to the States after freight. In 1857 he went out into Echo canyon to meet the Johnston army and he watched the army until it arrived at Fort Bridger. He was one of seven men who stampeded the horses and mules of the enemy. In 1858 he accompanied General Burton on an Indian expedition. Hence one sees he was not hurt physically or mentally by his terrible experience, but carried on like a hero wherever called."

"In 1866-68 he filled a mission to Great Britain, laboring chiefly in Scotland. Finally he was ordained Bishop, July 23, 1892, by President Joseph F. Smith, and for years and years presided in this capacity until age alone made it necessary for him to resign. He has also acted as school trustee twelve years, president of the Utah and Salt Lake Canal company four years and been a director of this company fifteen years."

The writer recalls meeting this happy couple years ago when with his father he was on a historical tour. Their happy home at Pleasant Green was always open and hospitality was ever found. Though just a lad the testimony of Bishop Spencer made an everlasting impression and though years have past memory recalls this event which is now put in print.

When asked what his advice to young people was, Bishop Spencer without a moment's pause says: "They should pray more." Remember "As ye shall receive, knock and it shall be opened unto you. But ask in faith nothing wavering, for he that wavereth is like a wave of the sea, driven by the wind and tossed."

What Ramsay Macdonald Said

"When I reached Washington I called on a man whom I found working with his coat off.

"I said, 'Hello, what are you doing?' He said 'I am blazing a trail for peace.' And I said 'I have come to help.' And he said 'My name is Herbert Hoover—who are you?'"

"'Oh,' I said, 'My name is Macdonald.' Then both of us said 'Have you any objections to my using my axe along side of yours—not to enrich our respective woodpiles, but that together we may cut the trail a bit broader, so that more people and more nations, because of our working side by side, shall find it easier to pursue the path we are opening up?'"

"Europe today tells its political leaders there are risks in peace. It knows that the assumptions made between one nation and others that they are to conduct their affairs in sincerity and justice do lay the believing nation open to a certain amount of risk. I will take it! I will take it!"

"If I build ship after ship I would be taking the risk of war. I take the risk of assuming you are men of your word. I am taking the risk of a peace which is temporary and in the end I will get a permanent peace.

"Every nation knows that by competition in armaments it has failed to get security.

"We are not to build walls that exclude each other, but temples that will attract one another.

"The understanding we have been trying to establish will be incomplete until it has become the common possession of all the nations on the face of the earth."



MOTHERS OF RIRIE WARD, RIGBY STAKE

Photo taken at Sunday School on Mother's Day. Bishop, H. T. Moss; Superintendent, W. I. Adamson; First Assistant, Warren L. Johnson; Second Assistant, James E. Ririe; Secretary, Clive Adamson.

LIBERTY AND LAW

"Where the Spirit of the Lord is, there is liberty."—2 Cor. 3:17.

"But what is liberty without wisdom, and without virtue? It is the greatest of all possible evils; for it is folly, vice and madness without tuition or restraint."—Burke.

True Stories From My Journal

By Horace H. Cummings

4. AN UNHAPPY BANQUET

Indians, especially of the original type, are now rarely seen in our cities. Only in rural districts and on government reservations, do we now meet them.

President Brigham Young taught the people to be kind and helpful to them, and often remarked, "It is cheaper to feed the Indians than to fight them." His teachings and what the Book of Mormon tells us about them created a deep interest in them among the early pioneers, and they became frequent visitors in their homes.

Particularly was this true in our home, because of my father's missions and labors among them. In fact, one of my very earliest recollections is woven around a visit of three "big Indian chiefs," as we children called them, to our home. The incident also furnished me a very useful lesson in later life.

I never knew what was the occasion of this particular visit, but the Indians often visited my father for counsel and other assistance.

While they were talking with father we little ones eyed them with mingled awe and fear, and kept at a respectful distance. I tried to hide behind mother's skirts, and to keep her between me and them.

As they seemed to have come from a distance and were no doubt tired and hungry, mother proceeded to prepare for them the best meal she could and invited them to dine with the family.

They gladly accepted the invitation, and were seated on one side of the table opposite the great fire-place in front of which the table stood. Evidently in their wigwams they had never seen such a spread as was before them, and they seemed somewhat bewildered.

The blessing was asked and the food served. But our guests did not eat. They looked at each other, and

then at the members of our family. They took up their knives and forks but did not know how to use them. Their plates were full of steaming food, but they did not know how to eat it. They were in a very uncomfortable dilemma; they were greatly embarrassed, and hesitated.

It happened at this moment that a kettle, hanging on the crane over the fire in the great fire-place, boiled over, spilling water on the hot coals beneath, making quite a splutter. All heads turned to see what was the matter, and while none of the folks were looking at him, one of the Indians seized a piece of meat from his plate in his fingers and thrust it into his mouth hastily.

Alas! The same act that pushed the piece of meat into his mouth pushed his fork, which he had forgotten to drop, into his eye!

He gave such a yell that I was so badly frightened that I do not remember what else happened that day.

But what frightened me greatly amused the older ones of the family. With difficulty could they restrain their laughter. I don't know how the meal ended.

Since I have grown older I have come to understand why those hungry Indians did not enjoy the white man's banquet: they were not trained for that environment, and did not know how to enjoy it. Had they been sitting cross-legged on the dirt floor of their own wigwam and eating such a meal with their fingers according to their custom, they would no doubt have been much happier.

How many people long for blessings they cannot enjoy, and for positions that they cannot fill! If given their wish they would find themselves as unhappy as the hungry Indians at the white man's feast. It is better to prepare ourselves for heaven than to long for it.

EDITORIAL



THE INSTRUCTOR

Formerly the *Juvenile Instructor*
Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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The Passing of The Old Year—The Coming of The New

At the stroke of twelve, December thirty-first, the year nineteen hundred twenty-nine, took its place in the eternity of the Past. It came and is gone—as the second in the minute, the minute in the hour. “No moment abides”. Before one can say “now”, it is “then”. The word “at” in this paragraph was begun in the present, but before the “t” was crossed, the *present* was *past*. So relentlessly swift is Time in his passing! We think in the present, yet we know our lives only in the past. Every thought, every act becomes history as soon as it is registered or performed. Thus Time becomes “the most undefinable yet paradoxical of things; the past is gone, the future is not come, and the present becomes the past, even while we attempt to define it, and like the flash of the lightning, at once exists and expires”. The past contains our record, which, once made, remains forever.

And yet the all-important thing to each of us is this illusive *present*. To

deal with it we must extend its boundaries—group seconds into minutes; minutes into hours; hours into days; days into months; months into years; years into a life time, and then think of only one group as the *now*. But even then, each measurement recedes into the past before we realize it. Life itself becomes only a passing scroll. The all-important question is what do we write on that scroll as it carries our message into the Forever? “One of the illusions” says Emerson, “is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly, until he knows that every day is ‘Doomsday’”.

Fellow-workers, what record have we made to go into eternity with the passing year? We have met obstacles; did we surmount them? We have had our feelings hurt; did we nourish or stifle resentment? Our hearts have been torn by sorrow; have our souls become resigned? Some can count

successes; have their achievements but pointed to greater and unscaled heights, and has the extended prospect in the distance kept them humble before their God? We've had duties to perform in the home, the Church, and the State; have we responded ably and cheerfully? Along the year's pathway we have mingled with friends, and have recognized enemies; among them all have we radiated more sunshine than gloom? Scattered more roses than thorns? We've had to do directly with little children, with girls and boys in youth and young manhood and womanhood; have we led them to seek the good, the true and the beautiful, or have we let them glimpse the low, the mean, the vulgar? Have we invited them to climb the heights of self-mastery and to achieve strength of manhood and beautiful womanhood, or have we permitted them to go unrestrained, unwarned down the enticing path of self-indulgence?

Thus in saying good-bye to this Old Year, we cannot help but pause long enough to take stock of our actions. When the trial balance is drawn, may our assets prove us fully solvent in the business of Christ our Lord.

To the 26,000 officers and teachers in the great Sunday School Union, who can thus check their record with a degree of satisfaction, we extend most hearty congratulations. May 260,000 children feel in their hearts appreciation for the unselfish efforts of men and women who have offered them lessons of life and happiness!

With this heartfelt thank you and God bless you, we bid good-bye to the year now passing into eternity. Whatever it has been, it is now past history.

The year 1930 will mark the passing of the first one hundred years in the history of the Church of Jesus Christ, the most momentous century, excepting only the first of the Christian Era, in the world's history. In science, invention, social intercourse, in con-

quering earth, water and air, in bringing all elements into man's subservience, it surpasses all other years. To all mankind, the century just closing has brought untold, uncomprehended blessings, chief among which is the restoration of the Gospel, by God the Father and His Beloved Son. Upon those who believe this, greater responsibilities rest than upon any other body in organized society.

The New Year comes with pages unsoiled. Let us greet it with pure resolves. Our enmity we shall bury in graves lying in the old year. Our religion we shall make more real and practical. If we are trusted, we shall honor that trust. We shall keep sunshine in our hearts and radiate warmth in our homes, our quorums, and our classes.

Undoubtedly somewhere on the scroll that the New Year brings, there will be made marks of disappointments, discouragements, difficulties, perhaps sorrow; but we shall try to meet these with unfaltering determination, relying upon God to strengthen us in weakness, to give us fortitude in trial. Thus overcoming what we can and bearing bravely what we must, we shall experience the joy of mastery akin to that which Jesus felt when He said:

"Be of good cheer, I have overcome the world".

Thus shall we help the world to become happier and better.

With confident assurance that members of the Great Sunday School Union will cherish a sincere desire to profit by the experience of the Past, will greet the New Year with high resolve to cultivate bright dispositions meliorated by the spirit of forgiveness, and unitedly and individually will seek divine guidance as they strive to emulate the Christ in service to His Little Ones, we prayerfully wish every fellow-worker

A Happy, Prosperous New Year

as he enters another round of
 "The great world's altar stairs
 That slope thro' darkness up to God."

Sincerely,

David O. McKay
 Stephen L. Richards
 George D. Pyper,
 General Superintendency.

The Instructor

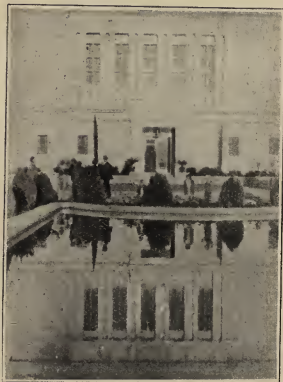
This issue goes to our subscribers under the new name *The Instructor*. We do not make even this slight change without a pang, for the *Juvenile Instructor* has been going into the homes of the people for sixty-four

years. Its name has been a household word. It has been a community as well as a Sunday School asset. It will be difficult to change from using the expression, "You will find it in *The Juvenile*," to "You will find it in *The Instructor*," yet the latter will be more in keeping with our present conditions, and we hope will be often used.

Our cover pictures will change in character. They may not be so colorful as heretofore, but will be more appropriate for our work. It is aimed to tie them up with our Sunday School lessons. We trust our subscribers will like the change. We will welcome any letters of approval.

Reflections

By "Mormona"



WESTERN VIEW OF THE ARIZONA
 TEMPLE REFLECTED IN ITS CLEAR
 POOL

Photo by C. A. Merkley, Mesa, Arizona

O placid little pool, reflecting here
 The summer sky, the flowers and
 shrubs so green,
 While deep within their bosom shining
 clear

An image of the Temple fair is seen.
 I would that in my secret hidden heart,
 A pool of such clear radiance might
 lie,
 Reflecting back again some little part—
 As you reflect again the summer
 sky—

Some little part of all the truths I hear,
 Some portion of the beauty I have
 seen,
 A little pool of memory so clear
 In which to hold a lovely thought
 serene,

Of verdant life, and aspiration high,
 Of truth and duty and the saving
 word,
 Like these green shrubs and this re-
 flected sky
 And like this gleaming Temple of
 the Lord.



SIGNS OF THE TIME

By J. M. Sjordahl

CATHOLICISM

Catholicism, of the Roman variety, has lately claimed its full share of the stage of current history.

On Dec. 5, King Victor Emmanuel III of Italy and Queen Helena paid their official visit to the Vatican City, where Pope Pius XI now rules supreme. Their royal majesties were received in the throne room. Expensive and characteristic gifts were exchanged. There was hand shaking, but no kneeling and no kissing of the papal finger ring. And yet, the ceremony is considered an epoch-making event. It was the first time, since the city of Rome was made the capital of united Italy, that an Italian king has bowed before a pope. That the king went to the pope first was a decided acknowledgment by the head of the state of the priority, if not the supremacy, of papacy. The event can truly be recorded as an illustration of the Apocalyptic expression, "and his deadly wound was healed."

Let us recall a few facts.

Pope Pius IX died in 1878. His reign had been long and, in many respects, remarkable. He had succeeded in forcing the doctrine of papal infallibility upon the people, in 1867. But in 1870, as one result of the German-French war, France withdrew her protecting troops from Rome. The Italians, then, seized the opportunity. They occupied the papal territory and made the ancient city the capital of the new Italy. The pope became furious. In his wrath he refused an annual appropriation of 3,240,000 lire generously granted by Italy. He withdrew to the Vatican and proclaimed himself a prisoner for the sake of Christ. He instructed church mem-

bers not to vote and not to take part in politics under the government. In 1877 the pope celebrated his jubilee, and it appeared as if the entire Catholic world was at his feet at that time. But that was far from the truth. In Italy, the bishops, no longer the servants of the state, lost a great deal of their prestige, as well as their palaces. Bible societies and Protestant churches sprang up under the very windows of the Vatican. Jesuites were expelled from several countries. In France the anti-clerical party gained strength rapidly. In England the back-to-Rome movement was checked. In Germany the so-called "Kulturkampf" was fought against Rome, with success. In the United States hundreds of thousands strayed away from the church, and an anti-Catholic sentiment was spreading throughout Central and South America. Such, historians tell us, was the situation when the famous Pius Nono passed away. That was 51 years ago. Gradually, his successors have restored the lost influence, and power. Now Pius XI has regained nearly everything that was lost through the worldly policy of his less sagacious predecessors. The Catholic church now is once more the medieval institution it was in 1303, when a pope boldly asserted: "The secular power should be guided by the spiritual as the higher; and, 'To the ecclesiastical authority the words of the prophet Jeremiah apply: 'Lo, I have set thee this day over the nations and over the kingdoms, to root up and to pull down and to waste and to destroy; and to build and to plant.'"

ROME'S METHODS

Some of the methods Romanism employs for propaganda purposes have

lately been illustrated in newspaper reports of miraculous cures in a cemetery in the city of Malden, Mass., at the grave of Father Patrick J. Power, who died about 60 years ago. But let us begin that story from the beginning.

Father Patrick Walsh of a parish adjoining the cemetery, on Sunday, Oct. 27, announced that he had heard of cures at the grave mentioned, and that he would like to hear further reports, if anybody knew of such cures. The city editor of a Boston "tabloid" was present and heard the announcement; likewise a relative of an office boy of the Boston Globe. They also heard an altar boy report after the services, that his mother had been cured of deafness. Presently the story, duly illustrated, appeared in the tabloid and then in the Globe. Then more reports of cures followed. And from the time of the first publication of cures till Nov. 25, when the cemetery was closed, by the order of Cardinal O'Connell, it is said that more than a million and a quarter people in all stages of affliction, disease and deformity have prayed at that grave.

What this means, seen from a financial point of view, is quite an interesting item. It is said that the slab over the grave was daily covered with coins, put there by the pilgrims, and that two waste baskets were filled with money and emptied two or three times a day. Further, innumerable candles were left in the rear of the chapel, and these were given out over and over again, as long as they lasted, to devotees, at so much per candle.

But how about the cures?

A contributor to *The Nation*, a New York weekly, Mr. Gardner Jackson, tells the following about one particular "cure."

He says the outstanding case is that of Laura F. Moody, aged 18, who was carried to the grave on Armistice Day. It was said that she was suffering from an incurable spinal ailment, and that for a year she had not been able to walk. She had been cared for

in a hospital for eleven months. She fainted when placed on the grave, and was taken away in an automobile. Outside the cemetery she revived, and presently she exclaimed, "I can walk." She did walk back to the grave, and then to the chapel 200 yards distant, and there she deposited the plaster cast in which she had been encased.

At the hospital, Mr. Jackson says, another story was told. The attendants said her ailment was mostly hysteria. The x-ray picture first taken at the hospital showed a slight cloudiness, which suggested the possibility of spinal arthritis. But subsequent pictures showed her spine to be normal. Dr. Dana is quoted as having stated, "There was nothing physically wrong with her when she was discharged from the hospital, so far as we could determine. But she had acquired the habit of invalidism and might never have got onto her feet. Her experience at the cemetery broke the habit of invalidism."

This agrees with the opinion of Dr. Charles Mayo, of Rochester, Minn. He said the other day, as reported by the Associated Press:

"Those who visit the grave believe it is just as effective for cure of one disease as another. There will always be apparent cures of this type, because many persons with uncontrolled emotions only think they are sick. They throw away crutches or canes or smoked glasses. While they are objects of wonder, they will remain better but when they have to go to work again their disabilities return."

It is safe to assume that the Romanists in this country, in spite of all that physicians can say, will, in due time, have at Malden a shrine similar to that at Lourdes, in France, where the Virgin Mary is said to have appeared to a peasant girl, and where thousands of pilgrims now annually deposit cash for the benefit of the church. Establishments of this kind are part of the system of propaganda. Rome depends for converts on church

architecture, sculpture, music, painting, spectacular processions, gorgeous vestments and "miracles," etc., instead of the preaching of the gospel.

DIFFERENT KINDS OF MIRACLES

To those who desire the truth it is important to remember that there are different kinds of miracles. The miracles of our Lord were predicted nearly seven centuries before His coming in the flesh. They were, therefore, a proof of His divine mission. In answer to the anxious question of John, he could point to this proof as decisive. "Go," He said, "and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and—the chief proof—the poor have the gospel preached to them." These things were foretold of the Messiah: Jesus fulfilled the prophecy, thereby proving that He was the Messiah. But all His miracles were done as part of His mission of salvation. They were part of the gospel He preached. And He very often cautioned the people, not to spread the rumor of healings about, but to give God the glory in humility. And when He commissioned the Twelve to do similar mighty miracles, He added, "Freely ye have received, freely give."

But the Scriptures also speak of another class of miracles, which are ascribed to the opponent of the Son of God, whether they are real, supernatural ministrations or merely deception.

Someone has well said: "Compare with the evangelical miracles the pagan miracles as delivered to us by report, or the ecclesiastical miracles after the church was supported by the state:—

but there is no comparison. The latter were usually such as would make fools stare, and wise men suspect; and as they began, so they ended in vain, establishing nothing, or what was worse than nothing; if false, the tricks of deceitful men; if true, the frolic of fantastical demons."

Again, there are two classes of miracles. Both are predicted in the Word of God. On account of these predictions, true miracles, when performed, become an irrefutable evidence of truth; false miracles, when manifested, become an equally strong evidence of falsehood.

THE HOLIDAY LESSON

In December we commemorated the birth of Jesus, our Redeemer. Our age, while freely admitting the existence of an impersonal, invisible, divine power, or force, immanent in all that exists, is inclined to reject the doctrine of the divinity of Jesus. But we know that He is the only Begotten of the Father, the Wonderful Messenger of the Great Council, who, at His birth, inherited no guilt but became, himself, our Redeemer, Regenerator and Sanctifier, to whom be honor and glory forever, worlds without end.

We also remembered the birth of Joseph Smith, the great prophet of our dispensation and age. The world, generally, rejects him, too. But we know that he came as a herald, to proclaim the second advent of our glorified Lord and Savior. Well may we, who have this knowledge and have accepted Jesus as our Redeemer and Joseph Smith as His servant, exclaim with Paul, the Apostle: "Thanks be unto God, for his unspeakable gift."

"On The Feet of Children"

"It has been said that nations move forward on the feet of their little children. If this is true, it behooves us as educators to train the children and help choose the paths in which their feet are to walk if they are going to assume the responsibility of citizens and leaders of our great nation."—*E. W. Emery, President, York College, Nebraska.*

SUNDAY SCHOOL DEPARTMENTS



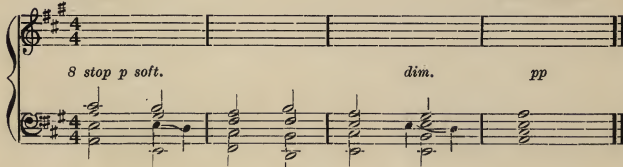
Superintendents

General Superintendency: David O. McKay, Stephen L. Richards and Geo. D. Poyer

Prelude

Moderato.

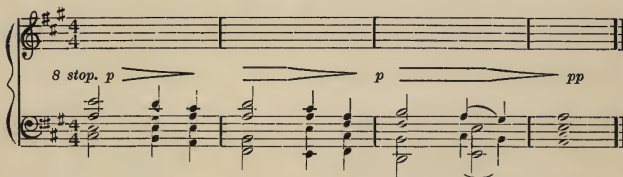
WILLY RESKE.



SACRAMENT GEM FOR MARCH

While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Postlude



CONCERT RECITATION FOR MARCH

(James Chapter 1, Verses 5 and 6)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not: and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

SOME OUTSTANDING TWO-AND-A-HALF MINUTE TALKS

Why I believe that a man must be called of God, by Prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof.

We have many Scriptural examples of men called of God. Noah found favor in the midst of a wicked world. The Lord called Abraham and made a covenant with him for all the generations of his posterity. Isaac and Jacob were similarly distinguished. Unto Moses came the voice of God calling him to go into Egypt and deliver the people. Aaron was also called. Later he and his sons were called from the midst of the children of Israel to minister in the priests office. The prophets Jeremiah and Malachi were called of God. The apostles of Jesus were called by His own voice in the days of His ministry.

By prophecy is meant the right to receive and the power to interpret manifestations of the Divine will. The laying on of hands is usual as a part of the ceremony of ordaining to the ministry. Nevertheless the Scriptures record numerous ordinations to the Priesthood with no specific statement concerning the imposition of hands or any other details of the ceremony; but such instances do not warrant the conclusion that these things were not actually performed. In the light of modern revelation it is clear that they were.

Thus the Priesthood descended from Adam to Noah and so down the line. The authority of the holy Priesthood was taken from the earth as apostles of old were slain. It had to be restored before the church could be re-established. On the 15th day of May, 1829, John the Baptist ordained Joseph Smith and Oliver Cowdery to authority by conferring on them the Priesthood of Aaron. Shortly after, Peter, James, and John appeared to Joseph

and Oliver and ordained them to the Melchizedek Priesthood, bestowing upon them the keys of the apostleship. Thus we have our authority today.

We have record of some unauthorized ministrations in priestly functions. Such are very sinful and God always has punished the unauthorized one severely. This is shown in the case of Miriam, Moses' sister, and a prophetess among the people. She, with Aaron, railed against Moses, and they said, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us?" The Lord heard it and came at once in a cloud and stood in the door of the tabernacle, denouncing their presumption and justifying the authority of Moses. When the cloud passed from the tabernacle, Miriam was leprous. Later, through the earnest entreaties of Moses, the Lord healed her and subsequently she was permitted to return to the company. Others have met death through unauthorized ministrations.

That man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority, to preach and administer the Gospel is a big principle of our Church.

I believe it because the principle proves itself to be true in all respects and because it shows that our church is founded on true principles, thereby making it the true Church of God.

Flora Stock (Age 16)

Fish Haven, Idaho.

"Why I believe in giving heed to the voice of conscience."

On Sunday morning our conscience says we should go to Sunday School, partake of the Sacrament and pay attention to the lesson our teacher gives us. The first Sunday we miss our conscience will hurt us all week, but if we keep missing our conscience will die. We have often heard it said, of men

(Continued on page 73)

Group Work

Attention of superintendents having charge of class work is called to the note in the Kindergarten department referring to group work. It is reported that in some schools visited, teachers are endeavoring to conduct classes containing from fifty or even a hundred pupils.

For over twenty years the General Board has recommended the group system of teaching in the Primary and Kindergarten departments. There is a closer contact between teacher and pupil; the lessons become heart to heart talks; backward children better overcome their timidity, are encouraged to answer questions and take greater interest in the work. Then more children can participate in a small group than in the large classes.

Another important item in the Kindergarten note is that the head teacher should call her associates together immediately after class dismissal to discuss the program for the following Sunday.

It is the duty of the superintendent having charge of class work to see that the group system is carried out as recommended.

Keep in Touch With Lessons in Each Department

The superintendent having charge of class work should have general knowledge of the lesson to be conducted in each department each Sunday. This does not mean that he must be fully prepared in every lesson; that would in most cases be impossible. But he should be sufficiently informed to know whether or not the approved course of study is being followed. If not so followed he should know why and be able to make such adjustments as will bring the class or classes into harmony with the plan.

Upon the superintendent having charge of this part of Sunday school work has been placed a great responsibility; for the success of unified, harmonious class work, depends very largely upon his wise, careful, painstaking supervision.

Annual Report and the 1930 Rolls

It is well known among members of superintendencies that one of their number is responsible for the records of the Sunday School. The Annual Report for 1929 is now due. The Superintendency is directly responsible for its accuracy and for the promptness of its preparation and forwarding to the Stake and the General Board. All members of the Superintendency are expected to sign the Annual Report of the School, thus giving approval to it as an accurate

showing of the facts about their school. This report after receiving such approval goes to the stake authorities through the stake board and to the General Authorities through the General Board. It therefore behooves the Sunday School Superintendency to make sure that when they approve the Annual Report, it is correct and complete in every particular.

The member of the superintendency who is responsible for records (See hand book, page 43) should direct the secretary in the preparation of the Annual Report and should assist when necessary in the gathering of data requested. Responsibility for the promptness, accuracy and completeness of the report is directly chargeable to the superintendency of the school.

It is suggested that the member responsible for records read the article in the secretaries' department relating to the Annual Report and the compilation of the 1930 Rolls. Your earnest cooperation in this particular is requested.

Honorable Mention

The Instructor is in receipt of many copies of the two-and-a-half minute talks given in the Sunday Schools Sunday morning. As we have nearly two thousand schools, and two addresses are supposed to be given each Sunday, and The Instructor is printed only once a month, it can readily be seen how impossible it is for us to publish all the addresses sent us. The best we can do is to select a few from different localities. The ones published are a fair average. Others received are as good and meritorious as the ones printed. We just haven't the space for them. Among those not printed but entitled to special and honorable mention are the following:

Marion Barrett, South Cottonwood, Utah.

Maurine Bastian, Vernal, Utah.

Morris Christensen, Grant Ward, Cottonwood Stake.

Wanda DeMill, Rockville, Utah.

Clyde Evans, 365 N. Main, Georgetown, S. C.

Bert Wesley Fox, Elko, Nevada.

Venine Gillispie, Glenwood, Utah.

Oral C. MacKay, Roosevelt, Utah.

Elaine Mitchell, Silver Bow, Mont.

Marjorie Norton, Grant Ward, Cottonwood Stake.

Edith Peterson, (address not given.)

Grant Stephens, Butte, Montana.

Donna Raybould, Sugar City, Idaho.

Annie Romney, Colonia Dublan, Chih., Mexico.

Vivian Valarida, American Fork, Utah.

Glenn Yost, Bancroft, Idaho.

Robert Zirker, Myton, Utah.

The Survey

From nearly every stake so far visited comes the good word that the Survey recently instituted by the General Board has already resulted in a tremendous forward movement in Sunday School work. Observers, in making return visits, find marked improvement both in teaching and mechanics. Many schools which had moved along in a self-satisfied way found, through the organized Survey, defects which had theretofore escaped their observation. Having discovered their ailments they were able to apply the proper remedies with gratifying results. In fact, the benefits in some stakes and wards have been so satisfactory that presidents of stakes and bishops have undertaken like surveys as a means of improving general church conditions.

One of the most pleasing things in connection with the Survey has been the spirit of cooperation shown by ward and stake officers. In every instance the suggestions of the General Board have been received with hearty approval and everything has been done to promptly and efficiently put them into operation. With an army of 26,000 officers and teachers working in such harmony and backed by the Priesthood what might we not accomplish?

The Sunday School's Eightieth Birthday.

The Fourteenth Ward Sunday School honored the eightieth anniversary of the birth of Sunday Schools in the Rocky Mountains, December 15, with a special program in the ward chapel. On December 9, 1849, in a tiny adobe house located on Third South and First West, Richard Ballantyne started the organization which has grown into an enrollment of hundreds of thousands. For the special program Harry Bowes painted a reproduction in oil of the original picture, which was given an honored place on the stand. He also vividly recalled interesting sidelights connected with Sunday School work. A feature was the speech of Joseph Horne, pioneer of 1847, and member of the first Sunday School, who not only re-echoed memories of the past but sang the first Sunday School song. Superintendent George Ashton of the Stake Board, and Dr. William W. Seare of the ward bishopric also spoke briefly. Songs, sketches, pageants, and short talks were given by the smaller classes of the Schools. Superintendent Harold H. Jensen presided and Assistant Samuel Whitehead conducted the exercises.

Words of Cheer

"Let me take this opportunity of thanking you for the fine advice and instruction received through **The Instructor**. We could not think of getting along without it in our Sunday School work. Among the many fine things, are occasional copies of two and a half minute talks given in the various schools throughout the Church."

Faun L. Hunsaker, Supt.
Boyle Heights Sunday School, Hollywood Stake.

Topics For Two and One-Half Minute Talks

When two and one-half minute speakers are selected from the New Testament Department during the months of February and March, subjects may be chosen from among the following:

1. How Jesus Made the World Richer.
2. What it Means "to Love the Sinner but to Hate Sin."
3. The Miracle of Peter's Growth.
4. What the Sacrament of the Lord's Supper Should Recall.
5. Why We Partake of the Sacrament.
6. The Warning of "The Test of Peter."
7. "I Will Draw All Men Unto Me." (John 12:32.) Explain.

8. Why I Believe in the Resurrection.
When speakers are selected from the Old Testament Department, subjects may be chosen from the following:

1. Why Study the Old Testament?
2. What I Admire in Adam.
3. What I Admire in Eve.
4. The Importance of Right Thinking. (Cain and Abel.)
5. The Purpose of Ancient Sacrifice and Its Modern Successor.
6. The Purpose of Repentance.
7. How the Great Promise to Abraham Has Been Fulfilled.

8. How the Great Promise to Abraham May be Fulfilled Through Us.

When speakers are selected from the Book of Mormon Department, subjects may be chosen from the following:

1. Why the Lord Provided Witnesses to the Book of Mormon.
2. Why Accept the Testimony of the Three Witnesses.
3. Why it was wise and in harmony with Divine order to Return to the Angel the Plates From Which the Book of Mormon was translated.
4. Principles of the Gospel Which Are Clarified by the Book of Mormon.
5. Why I Believe the Testimony of Joseph Smith.

MISSIONS

General Board Committee: David A. Smith, Chairman; Robert L. Judd.

For Mission Sunday Schools having all classes the regular full course of study is recommended. For the three-class schools the following courses: For Children, the Primary course; for young people, Old

Testament "A"; for adults, a choice of one of the following: Book of Mormon "C," New Testament "B," or Gospel Doctrine.



L. D. S. SUNDAY SCHOOL, WEST HARTLEPOOL BRANCH, NEW CASTLE DISTRICT, ENGLAND

The above is a picture of the West Hartlepool Branch Sunday School of the Newcastle District, England. Concerning it Brother Robert L. Bradford, President of the Branch, writes as follows:

"The picture was taken at a recent picnic on the sands of the ocean beach near the town.

One special feature of the Sunday School is the primary class. There are sixteen enrolled of which only five are members of the Church. There are also a few visitors each Sunday, and the class is steadily growing in number and efficiency.

"The officers are: Clara Allason superintendent, Ethel Pidd, first assistant, Hettie Collins, second assistant, Lilly Boyle, secretary and Beryl Allason, organist. They are all taking a great interest in the work and the children like to come out to the meetings. It is hoped that the Sunday School will be the means

of bettering the lives of the children and later of bringing them into the Church."



PART OF L. D. S. SUNDAY SCHOOL CLASS, DETROIT, MICHIGAN
Teachers: Hilda Brooks and Ellen Matthewson



L. D. S. Sunday School, Natchitoches,
Louisiana

Of this Sunday School Elder Bryant Whiting, President of the Louisiana Conference writes:

"It is a woman's Sunday School. The complete organization is composed of the sisters in Natchitoches. There are no men there who are Church members, so rather than do without a Sunday School it was organized and officered entirely of ladies, and these sisters feel that they have just as good a Sunday School as anybody's except that they can only have the Sacrament when some of the Elders visit them.

"Since they were organized in Octo-

ber, 1928, they have nearly doubled their membership. They only have two classes, the New Testament and Primary, and all work to make a hundred percent attendance every Sunday.

"The Woodman's Lodge of Natchitoches gives them the use of their hall free which they greatly appreciate.

"Sister Lettie Holt, superintendent, says they all have access to *The Instructor* and enjoy it very much and that though they do not have the priesthood with them, they feel that they are doing a great deal of good.

"The Elders on the picture are Raymond Broomhead and Bryant Whiting."



L. D. S. SUNDAY SCHOOL, BRUSSELS,
BELGIUM



L. D. S. SUNDAY SCHOOL, THERMOPOLIS BRANCH, KIMBALL, NEBRASKA
ORGANIZED MARCH, 1928

Superintendent John H. Brallsford; First Assistant, Henry Smith; Second Assistant, A. M. Scholz. Missionaries: Wilda Bartschi, of Preston, Idaho; Aleatha Saunders, of Smithfield, Utah, Elders Orvil E. Wilde and Barnes.

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

SUGGESTIONS FOR SUNDAY SCHOOL CHORISTERS

If I could put one helpful hint above another in offering suggestions for choristers, it would be to be happy and cheerful yourselves and try to instill this spirit in the singers. If a person is angry with the leader or out of sorts, he or she cannot sing from the heart, and that is the singing that is true Heavenly worship. So many leaders talk too much. Make your suggestions to the point, in just a word or two, not repeating the same things Sunday after Sunday. Praise the good points before you pick at the poorer ones.

The best choristers I know get and keep this cheerful spirit by introducing some original suggestions, or even stunts into the singing practice. For example: sing a song faster than usual and then slow up at a peculiar place just to get children into the habit of watching the baton. Personally, I love the holds and take great delight in letting my school get all out of breath trying to hold as long as I hold my arm steady. Then is a good time to explain that in group singing on a hold the individual may take a breath at most any place so long as the tone continues by the mass.

Another chorister may stress pronunciation and diction. But a good leader must not just preach. Do not say, "Now children you must pronounce your words better". It is better to take another point of view, that of judging from results. Ask some person or persons not easily offended to close his or her book and actually judge how many lines were easily understood. Take a song or verse the person is not familiar with, or he will, of course, understand it no matter how poorly it is sung.

Let me tell you my own faults, and maybe they are yours. I do not take up or stay with new songs long enough to make them part of the Sunday School singing. Each Sunday, or nearly every Sunday, there is always a good excuse for not putting forth the effort to learn a new song. For some reason the Sunday School is cut shorter, or we are a little late, and the period must be shortened, so we are able to review only one or two songs. Or maybe there is a strange organist, a small section of older people to help so the old songs will be good enough for the children. Worse still, maybe there is a visitor or two, a Stake officer, or even a General Board member, and a new song would not make much impression,

—it might fall flat. One Superintendent said to me on one of my visits, "How is it nearly every chorister takes the same old songs and tries to perfect them. We are so tired of some of them we just cannot sing them with any more spirit or improvement." Does your Sunday School sing easily or know the following songs? They are worth learning and are not used every time you hear a Sunday School sing:

(Songs in the Sunday School Song Book not often used)

Supplication Hymn.

Take Courage Saints.

Some Follow Me.

Sweet is the Work.

Zion Prospers, All is Well.

Come with Tuneful Voices.

Round (Hark the Pretty Birds)

Pilgrim Chorus.

Sing and Pray.

Come Children, Let Us Join and Sing.

Choose the Right.

Let the Holy Spirit Guide.

I'll Strive While Young to Tune My Voice.

Hark, Listen to the Music (Children love to sing the parts in this).

The Joy and the Song.

Hark to the Classmates Song.

Angels Singing Glad Hosannas.

Jesus, Savior, Pilot Me.

To Thee Our Heavenly Father.

When Christ was Born in Bethlehem.

Come We that Love the Lord.

When I was first interested in this work I went to an important Union Meeting composed of representatives from several Stakes. The gentlemen in charge argued at length to keep the Spirit of the Gospel whether you beat time correctly or not. At that time I was supervising music in the Training School at the University and to neglect to beat down on the first beat of each measure seemed quite inexcusable. This leader waved his arm frantically from left to right, making one beat as strong as the other, but he did have pep. To me this seemed dreadful and I was discouraged with Sunday School work because my superior officer did not realize the importance of proper beating and other fundamentals in the rudiments of music. Now I can look at both sides, and although I still do not approve of right and left beating I am nearer the good brother who wanted the Spirit above everything else.

Instead of scolding one section of boys,

(Turn to page 28)

What have I Done For Thee?

*Slowly and earnestly.**Met. ♩ - 83.*Words and Music by
EVAN STEPHENS.

mp

1. What, af - ter all that Thou hast done for me, What have I
 2. What have I done e'en to "the least of these"? How have I
 3. Thee I'll re - mem - ber as each mo - ment flies; Thee will I

done, what have I done, for Thee? Af - ter Thy wond'rous, sav - ing
 tried some woe or pain to ease, Of those who la - bor in Thy
 serve with all that in me lies. Morn - ing and eve - ning on my

sac - ri - fice, Lord, am I worth so vast, and great a price?
 bless - ed name? Whom have I spared from bit - ter grief or shame?
 bend - ed knees, To Thee I'll hum - bly come and seek re - lease

How have I served Thee? Have my mind and heart Ev - er been
 Who from the darkness and the gloom of night Have I brought
 From earthly er - rors and from world - ly sin: And in Thy

read - y to per - form their part? Glad - ly to praise Thee and Thy
 forth to see the bless - ed light? What, af - ter all that Thou hast
 name ask God to let me in— In - to Thy kingdom, there to

words re - vere, And Thy com-mandments ev-er hold most dear?
 done for me, What have I done, have done for Thine and Thee?
 dwell with Thee, Thou Sa-vior mine, who bought and ran-somed me.



A BEAUTIFULLY GROUPED PICTURE

L. D. S. Sunday School, Kallhi Branch, Hawaiian Mission. One of the eight L. D. S. Sunday Schools in the city of Honolulu. Standing on extreme left and front: William Deering, Sunday School Superintendent; William Kallimal, Second Assistant. Richard Davenport, First Assistant not in the picture.

(From Page 25)

for example, for not singing, ask them to start a choir. Pick out enough good ones to carry it through, then encourage some one or two who are working, singing in parts, to sing a line or two alone. This should not be compulsory, but rather as a reward or honor. Let one class be in the choir one Sunday and add to it another. Or try different combinations, —for example have six primary children on the soprano, six intermediates for alto, two men on bass and two on tenor. Let the rest of the Sunday School listen to the four parts. In this way you train their ears so they miss one of the parts if it is omitted. Encourage men to sing bass or tenor and do not yourself sing soprano if you are a man. No Sunday School needs you on the melody any more than at the foundation. A man had better sing soprano than not at all, but it is the conceited good singers who do most of the shouting on the soprano, for fear the hymn will not have plenty of volume and tempo. Get into the habit of listening for the smaller piping children's voices rather than the groupup matured voices. If the grownups would all sing alto, bass or tenor, the balance would be better and the quality improved. The children could hear themselves and be happier and the grownups would develop too. One reason why the children shout is they wish to be heard.

Now may I close by telling you of one of the comments of one sister on my work as a Sunday School leader. She said: "I used to go to Sunday School to sing for you. It was as much fun as a circus, and yet we even learned serious Sacramental hymns and enjoyed them."

Moral—Teach and sing, but do not preach, nag or scold.

—Edna Evans Johnson.

LESSON FOR MARCH

Song Analysis

"Sweet is the Work," No. 35, D. S. S. Song Book.

The following material is to be used as a basis for discussion and drill in February Union Meetings and song practice during March.

This inspiring hymn, written by Watts has been given a beautiful musical setting by the talented organist, the late John J. McClellan. The sentiment is so lofty and the music so true to the spirit of the hymn that any Sunday School which sings it as it should be sung will surely be lifted up in loving praise to God our King.

"Sweet is the work my God, my King,
To praise Thy name, give thanks and

sing; To show thy love by morning light, and talk of all Thy truths at night."

Where is the heart that can not be touched by such lofty sentiment? "My heart shall triumph in my Lord, and bless His works, and bless His word; Thy works of grace, how bright they shine, How deep Thy counsels—how divine!"

The third and fourth verses are also truly beautiful. But one difficulty presents itself—their appeal is to the mature mind, to the soul who has longed for and found union with the sweet Spirit of the Lord. The older members of the schools must carry the spirit of the song. The young children, however, especially with the aid of the music, can be made to at least partially feel the import of the message by judicious, but brief explanation from the Chorister. The music flows so naturally. The progressions are so easy that no difficulty need be experienced in letting the music itself largely carry over the meaning of the words to the children.

In the preparation before teaching the song to the school the chorister and organist should decide on the words that should receive extra stress, where to breathe, how best the words may be memorized by the school and how to make their meaning clear to the younger children.

The music was undoubtedly intended by the composer to be sung in four parts: for, while the melody is interesting, it is the harmonic background that gives to the song its real strength. The part leading is melodic for all voices and can be learned quite easily by the pupils. The bass is particularly strong, especially in the scale-like progressions in the second line. Let the bass part be prominent throughout. The tenor part should be strong in the third and fourth measures of the second line and also in the last two measures.

Start the song *m f* and make a good crescendo until you reach the word "King," and then sing the next phrase softer. Start the third phrase, which begins at the second line, moderately soft, and then make a good crescendo, especially in the third measure, until the word "light". The last phrase may be sung quite firmly though not too loud. Seek for a rich, warm tone color. If the pupils can be made to feel the fervor of the poem, the tone color will almost take care of itself.

An organ registration suitable for this hymn might be either of the following:

1. 8 ft. stops in treble and bass.
2. 8 ft. and soft 4 ft. in treble, 8 ft., soft 4 ft. and soft 16 ft. stops in bass. Do not use 16 ft. stops in treble.

GOSPEL DOCTRINE

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill Jr., Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR MARCH

First Sunday, March 2, 1930.

General Theme: The Gospel Applied to Daily Life.

Lesson 9. Man in Search of Happiness.

Text: Sunday School Lessons, No. 9.

References: Luke 16:25; Job 21:13; Prov. 29:18; Ps. 146:5; Prov. 3:13.

Objectives:

1. To show that all men are seeking happiness regardless of the path they choose.
2. To lay a foundation for the next three lessons: "Necessity of choosing between many satisfactions", "What is the abundant Life?" and "Temperance versus Indulgence."

Suggestive groupings:

- I. Man struggles for a state of mind which represents happiness.
- II. He appears to himself to be doing many things but in reality he is striving for happiness. If man were assured that his achievements would bring him no happiness, he would have no interest in them.
 - a. He works to satisfy his appetite and passions.
 - b. He struggles for earthly possessions, —lands, moneys, physical things.
 - c. He struggles for notoriety, place, power and public approval.
 - d. He struggles for greater aesthetic appreciation.
 - e. He longs for greater love for his fellows.
 - f. He strives for more knowledge.
 - g. He labors to put himself in harmony with the best in all nature.
 - h. In all of this struggle he expects an ethical reward in happiness.
- III. A struggle for physical existence represents but a small part of the demands of intelligence.
 - a. If Darwin's "struggle for physical existence" were man's only struggles, or even if it were his most fundamental struggle, man would have remained forever on the plane of physical existence.
 - b. The urge in human intelligence which has produced the world of fine art has been something more than a demand for food.
 - c. The exploits which have led to discovery in the fields of science and invention represent demands in

human intelligence which can not be satisfied with food.

- d. The missionary's dedication of his life to a cause, many times in the face of death, cannot be explained on the theory that all effort grows out of a struggle to survive physically.

- e. The love of a Jesus for the souls of men comes from something deeper in man than his stomach.

- IV. Notwithstanding all these different demands by different phases of man's nature, each one offers new possibilities for satisfaction. These satisfactions range from the mere pleasures of physical comfort to the deep spiritual and intellectual joys which approach true and lasting happiness.

Suggestions:

While the struggle for self-completion is the universal struggle of human intelligence, the average individual lives, struggles and dies, without having recognized the real motives of his own activities. It is safe to say that not one out of every hundred ever formulates the ultimate motives of his own daily activity.

If we substitute another term for the scientific struggle for self-completion, the ethical struggle which accompanies the visible, physical activities shall be made clearer to the reader.

When it is declared that the main activity of human intelligence is The Struggle for Happiness, we have only stated the struggle for self-completion in another way.

"In the great world of human affairs this great struggle passes under countless disguises. It is known under an infinite number of names. Every man is engaged in it, yet none appear to realize that he is so engaged. Men appear to themselves to be doing an infinite variety of things. In an ethical sense, however, all men are in reality doing the same thing."

The struggle for achievement, for progress, for possessions for the fulfilment of every desire is a struggle for self-completion. The struggle for self-completion is a struggle for happiness.

Second Sunday, March 9, 1930.

General Theme: The Gospel Applied to Daily Life.

Lesson 10. Necessity for choosing between many satisfactions.

Text: Sunday School Lessons, No. 10.

Objectives:

1. To give to the class the clearest possible vision of the many kinds of satisfactions possible to man.
2. To make clear the necessity of wise choosing among the many satisfactions and pleasures.

Suggestions for Presentation:

1. Give a brief review of lesson 9 for the purpose of bringing back vividly to the minds of class members that man in every attempt to achieve is seeking always for a more complete expression of his better self. And, that this more complete self-realization is measured and appreciated by the kind and degree of happiness which each development or achievement brings.
2. In studying each of the following groups of satisfactions take time to illustrate with examples the characteristics of each group.

Suggestive Grouping:

- I. Physical pleasures or satisfactions through physical appetites and passions.
 - a. Many of these pleasures are very intense but of short duration. Examples: Intoxication, smoking, etc.
 - b. Others are intense and destructive to the organism and also prevent other pleasures. Examples: Opium addict, sex pervert.
 - c. All physical satisfactions tend to indulgence unless controlled. They are legitimate and helpful provided they are under control of intelligence and will.
- II. Aesthetic pleasures such as result from the individual's response to the worlds of art, music, beauty, friendship and love.
 - a. These satisfactions tend to increase in their intensity the more one experiences them. They seem not to be subject to satiation as is the case with physical satisfactions.
 - b. To experience these satisfactions refines the individual and leads in the direction of greater happiness.
 - c. It is difficult to over indulge these experiences.
- III. Moral satisfactions: This group is a result of the individual's adjustment to his fellows. They include the satisfactions which come from honesty, trustworthiness, patience, perseverance, courage, loyalty, tolerance, sympathetic understanding, kindness, gentleness and good cheer.
 - a. This group is perhaps more reliable than any other group. It is often necessary to give up other

satisfactions for these. But where the individual is wise enough and brave enough to give up selfish desires for these things the results are always good.

- b. These satisfactions tend to be permanent.
 - c. They are not subject to satiation.
 - d. They never fail to leave the individual stronger than he was before.
- IV. The keen satisfaction of intellectual activity would seem to have no limit. To know the facts of history, of the sciences, of philosophy and religion, to know the relation that these facts sustain to one another and to the individual, opens up a world of abundant life entirely unknown to the man of ignorance. The keen satisfaction which comes from discovering some new fact or from becoming acquainted with facts already discovered plays no small part in every rich and abundant life.
 - V. Satisfactions which result from self-control and self mastery: This is the joy which comes from being able to select, eliminate and organize other satisfactions, pleasures and joys into a beautiful life filled to overflowing with enduring happiness.

Comment

"A state cannot legislate upon the question of individual happiness. Law cannot compel it. Governments can at best merely protect the individual in his right to its pursuit and enjoyment. Each individual is the architect of his own destiny. He is the builder or destroyer of his own happiness. There is no royal road to happiness, any more than there is to knowledge, power, or fame. Rational happiness necessitates rational knowledge of the laws of life. It necessitates rational conformity to spiritual principles. It necessitates legal sanctions for natural relations.

"This means that the struggle for happiness is a matter of evolution and not revolution. It means that nature is developing the powers of the individual soul just as it does the functions of the individual body, through and by an infinite series of experiments and adaptations which finally mold and condition it for its noblest destiny—happiness here and hereafter."

Third Sunday, March 16, 1930.

General Theme: The Gospel Applied to Daily Life.

Lesson 11. What is the Abundant Life?
Text: Sunday School Lesson 11.

References: John 1:4; 3:36; 5:26; 6:63;

11:25; 14:6. Doc. and Cov. 101:15, 30; 103:27, 28.

Objective: To enable the teacher to work out with the class characteristics of the life most worthwhile.

Organization

Suggestions for presentation:

1. In lesson ten we discussed some of the many satisfactions which go to make up life. These satisfactions were grouped and their characteristics discussed. It was pointed out that the good life is a matter of choosing between all these possible pleasures and satisfactions. A short review to fix the general characteristics of the groups will be beneficial before taking up the problem, "What is the Abundant Life?"
2. In bringing out the different types of life, use many concrete examples.

Suggestive Groupings:

- I. How to extend life.
 - a. By interest in all life activities. All life is interesting if approached in the proper way. One should develop interest in natural things, in trees, flowers, mountains, in animals, birds, and insects, in the play of children, the pranks of youth, the problems of adults, and the conclusions of philosophers.
 - b. By travel, by reading and by conversation.
 - c. Life is extended by increasing the number of things to which one can respond. The greater the number of responses the greater the number of satisfactions.
- II. How to deepen and intensify life's pleasures, joys, and satisfactions.
 - a. All satisfactions are intensified by a more complete or perfect response to the life and to nature about one.
 - b. We intensify life by developing our capacity to enjoy better music, better art, better surroundings, better homes, and better friendship.
 - c. Life is intensified by a knowledge of its principles. Ignorance may be bliss but it can never become intensified satisfaction. The greater the knowledge the keener the appreciation. Have members of the class suggest ways of enriching life, in the home, in society, in utilizing leisure time and in performance of duty.
- III. How to make life secure.
 - a. Make sure that our purposes and objectives in life are sound and beneficial. Are the motives selfish,

ambitious, or altruistic aspirations? Is the mind set on some goal regardless of how it is going to affect others or is the welfare of others the first consideration. The three following aspirations are always safe: First, seek for the love the right more than any selfish desire. Second, test all plans by the effect they are to have upon our associates. Third, desire and seek for that work or position where our talents, powers, and capacities can be utilized for the most useful service to the cause of truth and humanity. In the words of Jesus, "Seek ye first the kingdom of God and His righteousness."

- b. Self-control is the only safeguard. Man must be able to protect his own life from destructive tendencies if he would make his happiness secure.

IV. How can one find one's life by losing it?

- a. By giving up selfish desires to benefit others,—in gifts, donations, services, kindnesses and courtesies.
- b. By giving up cherished ideas to accept those nearer the truth. This is perhaps one of the most difficult tests of the principle. The history of man's spiritual and intellectual growth is a history of the application of this principle. Giving up the less desirable for the more desirable.
- c. The drunkard certainly does enjoy an intense and temporary satisfaction but if he chooses the pleasure of drink he must give up many greater satisfactions. In a thousand ways this principle represents the road to the abundant life. From the giving up of pleasures from physical appetites and physical passion for greater aesthetic and spiritual satisfactions, to the giving up of greed and selfish ambition for a life of loving service, these words of Jesus remain forever true.

Fourth Sunday, March 23, 1930.

General Theme: The Gospel Applied to Daily Life.

Lesson 12. Temperance Versus Indulgence.

Text: Sunday School Lesson 12.

References: Doctrine and Covenants, Sec. 89, Word of Wisdom.

Objective:

1. To show the destructiveness of in-

dulgence and the dependability of temperance.

2. To show that true spiritual religion advocates a temperate life.

Organization:

Suggestions for presentation: The class should have well in mind the material of the last three lessons.

They should have in mind the fact that there are thousands of satisfactions, some constructive, some destructive, some which build up the body while others destroy it; some temporary and some lasting; some which refine the spiritual nature and some which make the spiritual nature coarse and unresponsive.

They should appreciate the fact that careful choice is necessary in selecting from all this raw material of life.

The last lesson, "What is the Abundant Life" should be thoroughly fixed before this lesson is presented.

Suggested Groupings:

- I. The great question of all time, "What is the nature of the good life?" has caused men to experiment with many devices.

- a. Some have recognized that the good life has much to do with men's sensuous nature and have concluded that since these physical senses have been given to man by nature they are to be used. Hence, "Eat, drink and be merry." Follow the impulse without stint has been the slogan.

- b. Through history there are many examples of this philosophy of indulgence.

1. The downfall of Babylon with its hanging gardens and extreme life of lust and appetite.

2. Much of Rome's decay was due to a life of over-indulgence.

3. Corinth is one of the most noted cases in history. Here lust and appetite was defied but this did not change their blighting influence.

4. The hedonistic, or pleasure philosophy of today in America has resulted in many evils.

A few years ago it was reported that twenty men and twenty women of California agreed among themselves to live freely

according to their impulse. The result was that discord soon broke out among them with the further result that the group was broken up when several of them were landed in jail.

- c. Show many examples of the destructive nature of sense indulgence.

- II. Others have seen the destructive nature of this indulgence and have attempted to prevent the evils by removing themselves from the temptations of society. Through the entire period of history men have tried to find the good life through a life of aceticism. They have become hermits, and have tried to find the higher life by starving the life of the flesh. Somehow the good sense of the race tells us that both aceticism and indulgence are false philosophies.

- III. If the good life is not to be found in aceticism or in over-indulgence, then, where must we look for it?

- IV. All the great spiritual religions of the world lay out a plan for the evolution and growth of the soul along the path of temperance.

- a. The plan of salvation of Jesus with its temperance, self-control, purity of thought, freedom and responsibility.

- b. The eight-fold path of Buddhism with temperance and control as its chief characteristics.

- c. "The Doctrine of the Mean" in Confucianism. The word chosen to designate the doctrine describes its chief characteristic as temperance.

- d. "Tao" or "The Way" in the teachings of Lao Tzu places chief emphasis upon a life of temperance and control.

(Quotations from all these philosophers will be given in the leaflet.)

- V. Show how temperate life is essential to success in everything worthwhile.

- a. In appetites, passions and emotions.

- b. In social adjustment.

- c. In expenditure and economic adjustment.

Fifth Sunday, March 30, 1930.

No Lesson. This Sunday is left open to make up for lessons lost on account of Conference or other causes.

Bits of Philosophy

A smile is the sunshine of good nature.

If you can laugh at yourself and cry about others, you have a sense of humor.

A saint is one of those fine souls who has found God through faith, become worthy of Him through repentance, come into union with Him by baptism, and found loving fellowship with Him through the Holy Ghost.

—Nephi Jensen.

MISSIONARY TRAINING



General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR MARCH

Lesson 9. First Sunday, March 2, 1930.

Missionary Qualifications—Humility

Text: "He that exalteth himself shall be abased, and he that abaseth himself shall be exalted." (Doc. and Cov. 101:42.); Sunday School Lessons, No. 9.

Supplementary References: Matt. 18:1-4; 20:26-28; Mark 9:33-37; Luke 9:46-48; II. Nephi 9:42-43; Mosiah 4:11; Heleman 3:33-35; Doc. and Cov. 12:8; 29:1, 2; 54:3; 67:10; 112:10; 136:33.

Objective: To show that to teach Christ "and Him crucified," one must follow in His footsteps and acquire His characteristics, among the most outstanding of which is that He was the servant of all.

Lesson Enrichment: Christ, a member of the Godhead and Savior of mankind, was willing to wash the feet of his disciples, thus exemplifying his own words that the greatest among them should be their servant. And yet he never for a moment forgot the dignity of his position. Instances are numerous in our day and in almost every community indicative of the humility of our leaders. Yet they, too, have always been dignified men and furnish commendable examples for every missionary.

Lesson 10. The Atonement.

Second Sunday, March 9, 1930

Text: "We believe that through the atonement of Christ, all mankind may be saved" etc. (Third Article of Faith); Sunday School Lessons, No. 10.

Supplementary References: Pres. John Taylor's "Mediation and Atonement;" Talmage's "Articles of Faith, Chapter 4; Gospel Doctrine, page 77 and Chap. 24; I. Nephi 11:32-34; II. Nephi 2:8; 9:5-13; 21, 22, 26; Jacob 7: Mosiah 3:11; 4:7. See footnote "f" II. Nephi 2; Doc. and Cov. 18:11 and footnote "e"; Pearl of Great Price, Moses 6:54; 7:39; Isaiah 53:5-12; John 1:29 and the footnotes connected with this verse. By looking up the various references indicated in the footnotes, the student will find almost innumerable passages bearing on this subject. Incidentally this is ex-

cellent practice for one desirous of becoming acquainted with the Scriptures.

Objective: To show the part played in our salvation by Jesus Christ, the Redeemer.

Lesson Enrichment: The Atonement is the foundation of all salvation and is too little understood by our missionaries and by the world. One who is preparing to preach the Gospel should note what the Lord himself says in our modern Scriptures on this vital point. The frequency with which this subject is mentioned by inspired writers is an indication of its importance.

Third Sunday, March 16, 1930.

Lesson 11. The Atonement—Continued

Text: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." Third "Article of Faith," Sunday School Lessons, No. 11.

Supplementary References: II. Nephi 2:7; 9:14-28; Mosiah 4:6; Alma 34:16; 32-36; Chapter 41; III. Nephi 11:23-28; 15:10; Doc. and Cov. 19:1-4; 15:16; 20:21-26; 29:12; 21:9; 76:5-9, 50-60; Matt. 28:19, 20; Mark 16:15, 16; Luke 24:46, 47; John 3:1-5; 14:15, 21, 23, 24; 15:14; Hebrews 5:9; 1; John 1:4, 7. Rev. 21:7.

Objective: To show that the gift of salvation offered by our Savior is conditional upon man's willingness to obey his commandments.

Lesson Enrichment: No principle of righteousness, perhaps, is more misunderstood and abused than the Atonement. The world over, professed Christians rely upon the redeeming blood of Christ for their salvation without making any serious effort to do anything for themselves. Missionaries will meet this condition at every turn. In order to lead people to the truth they must be prepared to explain just what Christ did for men and what man must do for themselves.

Fourth Sunday, March 23, 1930.

Lesson 12. Are "Mormons" Christians?

Texts: "And now after the many testimonies which have been given of him,

this is the testimony, last of all, which we give of him: That he lives!"

Doc. & Cov. 26:22; Sunday School Lesson No. 12.

Objective: To furnish missionaries with facts which will enable them to answer the charge, frequently met in the field, that "Mormons" are not Christians.

Supplementary References: The first, third, fourth, eighth and tenth of our "Articles of Faith;" 1 Nephi 10:11; Jacob 4:5; Chapter 7; 3 Nephi, Chapters 11-28; Joseph Smith's testimony in Pearl of Great Price and in all Church histories.

Lesson Enrichment:

The missionary will find many intelligent people who believe we are not Christians and who may persist in that belief in spite of scriptural and other references which are given; because, they argue, we do not believe in the same Christ and the Trinity taught in the world. However, it can be shown that we believe in the Christ of the Bible. The Book of Mormon, Doctrine and Covenants and the testimony of Joseph Smith, Sidney Rigdon and Oliver Cowdery all agree with the biblical description of our Lord.

Fifth Sunday, March 30, 1930.

Lesson 13. Quarterly Review Questions.

It is hoped that the sober-minded prospective missionary who has followed the twelve lessons already presented will by this time begin to have a vision of the work which is before him. The subjoined questions should tend to impress upon his mind some of the topics treated in this department.

1. What is the great message of the Latter-day Saints?
2. Wherein does it differ from the messages of other church organizations?
3. What are your reasons for believing that an apostasy has occurred?
4. What were some of the important steps in the restoration?
5. What is the source of the missionary's authority?
6. What are the objectives of the missionary who goes into the world?
7. Is the purpose of his going to teach or to be taught?
8. What are his responsibilities?
9. Name some of the important qualifications of a missionary.
10. What should a young man do who receives a call for a mission, but is not convinced of the divinity of this work?
11. Give your explanation of what the Atonement means.
12. If the Savior died for the sins of the

world, why is it necessary for men to be obedient to the laws and ordinances of the Gospel?

13. How do you explain the passage found in Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."
14. How do you defend the charge that "Mormons" are not Christians?

Brief Answers to Quarterly Review Questions

1. Answered in one sentence the message of the Latter-day Saints is that God has spoken. In addition, theirs is a call to repentance and a message of warning.

2. Other churches teach the moral code, but beyond that almost exception they do not profess to have any special message.

3. It was foretold by ancient prophets. Furthermore the teachings of the world do not conform to the unchangeable laws of salvation taught by the Savior and His disciples.

4. First of all the visit of the Father and the Son. Afterwards the visit of Moroni, then the restoration of the Aaronic Priesthood by John the Baptist and the Melchizedek Priesthood by Peter, James and John.

5. He holds the Priesthood without which there can be no authority. But he must also be called before the authority can properly be exercised. Missionaries are all called by the presidency of the Church and set apart by one of the Apostles or by someone authorized by them to perform this duty.

6. To declare to the world the joyful tidings that the Gospel of Salvation has again been restored.

7. The Lord has expressly stated that the missionary is to teach and not be taught. At the same time, in order to do his work properly he must avail himself of every opportunity of learning.

8. He stands as a watchman on the tower (read Ezekiel 33:1-12) and the Lord will hold him responsible if he fails to warn the people of impending disaster.

9. Courage, faith, humility, the spirit of self-sacrifice, a willingness to obey, love for the work, etc.

10. He should follow the counsel of Christ the Lord, "do the will of the Father," then claim the promised blessing that he "shall know of the doctrine." The prayer of faith, together with a sincere desire to live righteously, will bring a testimony.

11. The Atonement is the foundation upon which our salvation is based. Christ died that we might live, and His is the

(Turn to page 60)

NEW TESTAMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR MARCH, 1930

Course B—Ages 15, 16 and 17

First Sunday, March 2, 1930

Lesson 9. From Darkness into Light

Texts: Sunday School Lesson No. 9; "Ancient Apostles"—McKay, Lesson 10—Bible Commentary; "Life of Christ, Far-rar; "Jesus the Christ by Talmage; "Life of Christ", Papini.

Objective: To convince the members of the class that the resurrection of Christ is the very life and soul of our faith, and that all men will also be raised from the dead.

Suggestive Outline.

- I. Evidences of Christ's Resurrection.
 - a. The empty grave.
 - b. Testimony of Paul—I Cor. 15.
 - c. Gospel narratives.
 - d. Number of appearances. (Twelve)
 - e. Apostles become ardent champions of the resurrection.
 - f. The rise of the Church.
 - g. The Sabbath changed.
 - h. The cross accursed becomes a symbol of glory.
 - i. Testimony of the resurrection given to believers.
- II. Objections Considered.
 - a. The theory of fraud.
 - Disciples accused of stealing body.
 - b. The theory of natural disappear-ances.
 - Body removed by some unknown person.
 - c. Theory of apparent death.
 - Alleged that he did not die on the cross but revived.
 - d. Theory of subjective vision.
 - The apostles imagined that they saw him.
 - e. The theory of a spiritual resurrec-tion.
- III. What the Resurrection has done for the World.
 - a. Given new hope and happiness to men.
 - b. Made it possible to vindicate God's justice.
 - c. Given us the assurance that our bodies will be united with our spir-its eternally.
 - d. Sets the seal of divine approval on the teachings of Jesus.
 - e. Makes him truly the Son of God.

(Note: It will be impossible to discuss all these headings in the class, but the teach-er should be prepared on all.)

The one essential thing in this lesson is to convince the pupils that Christ actually rose from the dead. That is the central truth of Christianity. It was Dr. Maclaren who made the statement that if Jesus had never issued out of Joseph's rocky tomb, that tomb would not simply have been the grave of Jesus, it would have been the grave of his religion as well. And that is true. If Jesus was not raised from the dead He was not the Son of God, nor the Re-deemer of the world.

Not long since a book was published on the Life of Jesus which ended with an ac-count of his crucifixion. The implication was that his life ended on the cross. But that was not the Christ whom the apostles preached. If Jesus perished on the cross, the Christian religion has been a living lie for nineteen hundred years. There is no salvation in it. "Our faith is vain, and we are still in our sins."

It seems strange that men today can talk about the wonderful character of Jesus, his perfect life, and mention his immortal sayings with deepest reverence, and at the same time boldly assert that he did not rise from the grave. They praise him as the greatest of men and teachers, and yet dare to say that he lied when he announced that he should be raised from the dead.

Christianity had its birth in the resur-rection. Had his apostles preached Christ as he is preached today, his name would never have been heard outside of Palestine, and he would have been forgotten in a gen-eration after his crucifixion. The name of Paul would never have been known, and not a single Gentile would ever have be-lieved in his name.

Second Sunday, March 9, 1930

Lesson 10. The Great Forty Days

Texts: John 21, Sunday School Lesson No. 10; "Ancient Apostles," McKay, Chap-ter 10, and same as previous lesson; also "How to Teach the New Testament," Rae, page 203.

Objective: To teach the pupils that the great question Jesus put to Peter, he also puts three times to each of them, and they must be able to answer as Peter did.

Suggestive Outline.

- I. Number of Appearances.

- a. To Mary Magdalene—John 20:1.
- b. To Peter—Luke 24:34.
- c. To the Emmaus Travelers.
- d. To the assembled apostles without Thomas—John 20:19.
- e. The following Sunday with Thomas present—John 20:26.
- f. By the Sea of Galilee—John 21.
- g. To five hundred in Galilee—I Cor. 13:7.
- h. To James—I Cor. 13:7.
- i. To the eleven in Jerusalem—Luke 24:44.
- j. At the ascension—Acts 1:3.

II. What His Appearances Taught.

- That he could not be touched as in the old days.
- b. He vanished at will.
- c. He appeared when doors were closed.
- d. The continuity of his life unbroken.
- e. The old intimacy over.
- f. His love for them remained the same.
- g. He could be with them even though unseen.

III. The Lesson by the Sea.

- a. The searching question, three times repeated.
- b. All of Peter must respond.
- c. Three parts to all true religion.
 - 1. The heart.
 - 2. The mind. (Intellect)
 - 3. The will.
- d. Every one must meet the same test.

It is not expected that the teacher can cover all points suggested in the outline. The teacher must use his own judgment and experience in determining what to emphasize.

In this lesson, for instance, a careful study can be made of Jesus' various appearances to his disciples after the resurrection. This will enable them to determine how he resembled and how he differed from the Jesus whom they had previously known. This is interesting, because we may expect a similar change in ourselves. It is comforting to know that the continuity of our life will not be broken. We will remember all that has happened in our earth life.

Then again the statement that there are three parts to an efficient religious life can be brought out in detail in connection with the question which Jesus put to Peter three times. This can be applied to every member of the class, and made very interesting. Examples can be given to show how necessary it is for every person to have each of these parts solidly embedded in his life, before he is fully qualified to bear witness of Christ, and the gospel which he taught.

Third Sunday, March 16, 1930.

Lesson 11. The Ascension and a Period of Waiting.

Texts: Acts 1; Sunday School Lessons, No. 11, and Supplementary material recommended for previous lessons.

Objective: To teach the pupils that Jesus ascended into heaven and that he is alive today to help and save all who will dedicate their lives to his service.

Suggestive Outline:

- I. The Book of Acts.
 - a. Author.
 - b. Period covered.
 - c. Lost historical book of the Bible.
- II. The Lord's Parting Instruction to the Apostles.
 - a. To wait for the Holy Ghost.
 - b. They ask about the restoration of Israel.
 - c. He rebukes them.
 - d. What they are to preach.
 - e. The extent of their ministry.
- III. The Ascension.
 - a. The place.
 - b. He blesses them.
 - c. An angel's prophecy.
 - d. They return to Jerusalem with great joy.
- IV. They assemble in the upper room.
 - a. Leadership of Peter.
 - b. His statement concerning Judas.
 - c. Names of the eleven.
 - d. Another apostle chosen.
 - 1. Names of two.
 - 2. The one chosen.
 - 3. How chosen.

Every pupil should be asked to read the first chapter of Acts during the week, and a report called for. It contains a great deal of information all of which is interesting, and from which several lessons could be developed. But the outstanding truth in the chapter is the fact that though Jesus departed from his beloved apostles, he was still with them. He still lived and loved them. They must have known that or they could not have returned to Jerusalem from that final meeting, enthused as they were to proclaim his resurrection in the very place where wicked men put him to death.

And it should be emphasized that he is still alive.

"I know that my Redeemer lives; what comfort this sweet sentence gives!

He lives, He lives, who once was dead; He lives my ever living head.

He lives to bless me with his love, He lives to plead for me above,

He lives my hungry soul to feed, He lives to bless in time of need."

Other men come and go. Great world leaders think and speak and work for a

season, and then their lips are silent, their deeds are done. But he abides. They die, but he lives on. Their lights have been kindled, and go out when they depart. They may have inspired us, but they could not save us from the effects of sin. But he was the Sun of Righteousness, from which all brightness comes. He shines on from generation to generation through all the ages. His light will never grow dim or fade, but will cast its glow forevermore.

If we can fix in the hearts and minds of our pupils the firm conviction that that same Jesus who walked the hills and dales of Galilee nineteen hundred years ago, was raised from the dead still lives, and cares for each of them, we need have no fear for their future. That is the supreme truth of Christianity. It is the biggest thing in the world, and the man who knows it, will dare all, endure all, and sacrifice all, to proclaim that knowledge.

Fourth Sunday, March 23, 1930.

Lesson 12. The Great Day of Pentecost.

Texts: Acts II, Sunday School Lessons No. 12; "Ancient Apostles," McKay, Chapter 11; "Jesus the Christ," Talmage, pp. 702-705, and "How to Teach the New Testament," Rae, Page 220.

Objective: To show the need and power of the Holy Ghost, and how it should be cherished by those to whom it is given.

Suggestive Outline:

I. The Day of Pentecost.

- a. Why celebrated at that time.
- b. The birthday of the Christian Church.
- c. The coming of the Holy Ghost.
 1. Like a rushing wind.
 2. Like cloven tongues of fire.
 3. Effect on the apostles.
 4. The accusation of the multitude.

II. Peter's great sermon.

- a. His opening statement.
- b. His charges against those who killed Christ.
- c. His testimony concerning the resurrection.
- d. His warning.
- e. Effect on the multitude.
- f. Their question.
- g. Peter's answer.
- h. The result.

III. Character of those converted.

- a. Formed a brotherhood.
- b. Sold their possessions and divided with those less fortunate.
- c. United in prayer and thanksgiving.

There was a certain king who loved all his subjects. To show his love, even for a private soldier in his army, he called him in one day and told him that he wanted to

show his affection by bestowing a gift upon him. And he held out a richly jeweled cup. The soldier stepped forward to receive it. But seeing its value, he exclaimed, shamefacedly: "This is far too great and precious for me to receive." So Christ has offered to everyone who has expressed a desire for membership to his Church, the infinite gift of the Holy Ghost, to regenerate him and transform him into the likeness of the Master, with promise that it shall abide with him forever. Think then, how much the king of kings must care for us.

Yet there are thousands who have received this precious gift, but failed to make a home for it. By their words and deeds they have treated it as of little consequence, and so have lost it.

Of all the tragedies in the Church none are greater than for a person to hear pronounced upon his head the solemn words: "Receive ye the Holy Ghost," and then go out and make a mockery of it. It had been better for that man never to have heard the name of Christ. No wonder that there are in the Church many whose faith is without power unto salvation. No wonder that some are denying the divine mission of God's Son, for no man can say that Jesus is the Christ, but by the Holy Ghost and they have lost this precious gift by their indifference and neglect.

Fifth Sunday, March 30, 1930

QUARTERLY REVIEW Questions

1. What was the mission of Jesus?
2. How did Peter first meet Jesus?
3. What did Jesus say to him at that time?
4. Why did Jesus send his apostles on a mission?
5. Where were they to preach?
6. Where and why was the Sacrament instituted?
7. What profit is there in studying the life of Judas?
8. What great sin did he commit?
9. What finally happened to him?
10. Why did Peter deny Christ?
11. Who was Pilate.
12. What is meant by scourging?
13. On what charge was Jesus condemned?
14. On what charge was he crucified?
15. Mention two statements of Jesus on the cross.
16. Where and by whom was Jesus buried?
17. What is the best evidence we have that he arose from the dead?

18. How were the apostles convinced of his resurrection?
19. Tell about his farewell meeting with his apostles.
20. What happened on the day of Pentecost?

Answers To Questions.

1. To atone for the sins of the world.
2. Peter was first introduced to Jesus by Andrew.
3. He said: "Thou art Simon the Son of Jona: thou shalt be called Cephas"!
4. Because people must be told of the coming kingdom and he also wanted to give them training in preaching under his direction.
5. They were to preach that the kingdom of heaven was at hand.
6. At the last supper on the night before his crucifixion that his disciples might remember him.
7. That we may avoid making the mistake he did.
8. He betrayed Christ into the hands of his enemies.
9. When he saw the consequences of his sin, he went and hanged himself.
10. Because of fear and cowardice.
11. The Procurator of Judea who sentenced Jesus to die on the cross.
12. To inflict pain or punishment by whipping.
13. Blasphemy.
14. Treason to Rome.
15. See list of sayings in "The Instructor."
16. By Joseph of Arimathea and Nicodemus in Joseph's own tomb.
17. The statement by Paul in 1 Corinthians 15:4-8.
18. They saw, touched and talked with him.
19. He took them out to Bethany and there gave them final instructions, after which a cloud received him out of their sight.
20. The Holy Ghost came upon the disciples and Peter gave a great discourse.

A Teacher's Prayer

Oh Father—in these hours divine,
 When all hearts unite, entwine;
 May some action on my part
 Humble little children's hearts.
 May their souls be opened wide
 To drink in the Heavenly tide,
 Of our Jesus—pains and strife,
 How He gave for us His life.

Little hearts just racked with sorrow
 Must not left be till the morrow.
 May a gentle word be spoken,
 To "cheer up" the heart that's broken.
 Oh my children, how I love you;
 May that love prove ever true.
 Let me move the stones around you,
 Smooth your pathway o'er with dew.

Let me teach them, oh my Father,
 Love to have, one for another.
 May I lead some wayward youth
 To the beauty of the truth.
 Guide and comfort me, my Savior,
 That my duty ne'er will waver;
 But by story, prayer and song,
 I may lead some soul along.

—Gweneth Gibbs.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSON FOR MARCH

Course A—Ages 12, 13 and 14

First Sunday, March 2, 1930.

Lesson 9. The Beginnings of the Hebrew People

Text: Sunday School Lessons, No. 9.
References: Genesis 9 and 10.

Kent's "Heroes and Crises" pp 65-73.

Objective: People united in folly soon divide and are scattered because when arguments start reasons are not based upon truth.

(In connection with the lesson on the Tower of Babel, Aesop's Fable of "The Four Oxen and the Lion" is in point.)

"A Lion used to prowl about a field in which four oxen used to dwell. Many a time he tried to attack them; but whenever he came near they turned their tails to one another, so that which ever way he approached them he was met by the horns of one of them. At last, however, they fell a-quarrelling among themselves, and each went off to pasture alone in a separate corner of the field. Then the lion attacked them one by one and soon made an end of all four.

"United we stand, divided we fall"

Suggestive Lesson Arrangement:

I. The Sons of Noah and the nations that grew out of them.

a. Shem—The Semites (Shemites)

(a) "All the children of Eber" (Gen. 10:21) Especially the Hebrews.

(b) Aram (Syria—Genesis 10:22-23)

b. Ham.

(a) Egyptians (Mazraim—Genesis 10:6)

(b) Babylonians—(Shinar—Genesis 10:10)

c. Japheth.

The great Gentile Nations known to the ancient Hebrews. (Genesis 10:5)

II. The story of the Tower of Babel. (Genesis 11:1-10)

a. The scattering of the people.

b. The story of the beginning of different languages.

III. The Father of Abraham.

a. This land and religion—(See Pearl of Great Price—Book of Abraham—Chapter 1).

b. The meaning of "Eber"—See student's lesson.

c. The beginning of the Hebrews.

IV. Melchizedek.

Lesson Enrichment:

The Priest King, Melchizedek.

The Historical Melchizedek.

It may seem strange to the reader who is familiar with Scripture narrative that the name of Melchizedek should find a place among the prominent characters of the Bible. About the only record we have of him is contained in this passage from Genesis: "And Melchizedek, king of Salem, brought forth bread and wine; and he was priest of God Most High. And he blessed him, and said, Blessed be Abraham of God Most High, possessor of heaven and earth; and blessed be God Most High, which hath delivered thine enemies into thy hand. And he gave him a tenth of all."

Historically, this is all we know of him. This, taken in connection with what goes before, have led some critics to doubt that such a person ever had an existence. You will recall that the Melchizedek incident is connected with Abraham's return of Lot and the other Sodomites who had been taken captive by the kings of the north. Two of these kings are given the names of Amraphel and Arioch in the Bible account. These, with some plausibility, have been identified with the names of Hammirabi and Ariaku, contemporary kings of Babylon and Larsa. But, it is pointed out, such powerful kings could not have been subdued, or put to flight by a handful of Abraham's followers, and so the story is rejected as un-historical, and Melchizedek is regarded as a straw man only.

It is always easy, of course, to get rid of a troublesome character by invoking the myth theory. Such a method, however, does not always satisfactorily dispose of him. Sometimes it is less difficult to accept the statement as it stands than it is to try to explain it away. It is so in the case of Melchizedek.

Melchizedek, a Mysterious Personage.

If we do away with him by invoking the myth theory, we are compelled to find, or invent, some other explanation for the Scriptural term, "Melchizedek Priesthood." The fact that Melchizedek breaks in on us like a breath of air and disappears as a vision of the night is

hardly a justifying or relegating him to the vale of myth.

Melchizedek was a king and also a priest. He was the king of Salem (afterward Jerusalem), but he is especially noted in the narrative as a priest of "God Most High." It has been already pointed out in our study of Abraham that Abraham received a blessing at his hands. This solitary figure standing between God and Abraham is a revelation to thoughtful readers. It shows that true religion was not confined to Abraham alone, but that whosoever, even in that day, was willing to keep God's commandments was entitled to the blessing.

The thing which has puzzled critics is that Melchizedek is not found in any of the genealogies which pass authority or knowledge from father to son. He rises out of the earth as it were, does one act, and disappears as mysteriously as he appeared. Nothing is known of his origin, place of birth, or his death. So far as we are informed, he took the priesthood through no human agency, resigned to no human successor, and disappeared without any record history. One writer in commenting on the mystery has this to say:

"Melchizedek is generally recognized as the most mysterious and unaccountable of historical personages; appearing here in the King's Vale no one knows whence, and disappearing no one knows whither, but coming with his hand full of substantial gifts for the wearied household of Abraham and the captive women that were with him. Of each of the patriarchs we can tell the paternity, the date of his birth, and the date of his death; but this man stands with none to claim him, he forms no part of series of links by which the oldest and the present times are connected.

The Priesthood of Melchizedek.

If we had no other information about Melchizedek than is found in Genesis, we would perhaps be justified in concluding that he was simply of God-fearing man living in the midst of, and yet apart from an ungodly race who knew not how to worship the true God. But we learn from other passages of scripture that he was something more than a righteous man of his time. He was a Priest of the Most High God who was authorized to accept tithes from Abraham and who has authority to bless the Patriarch. We are somewhat further enlightened by the author of Psalms CX who declares that the priesthood of Melchizedek is eternal. "Thou art a priest for ever after the order of Melchizedek."

The Psalm referred to is one of the few which unmistakably speaks of the

coming Messiah, judged both by what it says and by what is said of it in the New Testament. The Psalmist declares of the Messiah that he is to be a priest "after the order of" and on the same footing as Melchizedek. Nothing more is said. The passage stands alone, as it were, in its mysterious suggestiveness.

The Epistle of Hebrews, however, furnishes the key which unlocks the door of mystery. "This Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also king of Salem, which is King of peace; without father, without mother, without genealogy, having neither beginning of days, but made like unto the Son of God), abideth a priest continually."

Evidently one of the objects of this passage is to furnish the information necessary to the convert of Christianity that the priesthood after the order of Christ is eternal. This is the only reference in the New Testament where Christ receives the official title of Priest.

Christ, the Great High Priest.

The writer's object seems to be to make clear the superior order of this priesthood over that of the Aaronic priesthood, and to point out that Melchizedek was the forerunner, so to speak, of Christ in holding this authority, and that the priesthood itself is eternal, and is after the order of the Son of God. W. Milligan in "Ascension and Heavenly Priesthood", has this to say on the subject:

"The foundation of the Lord's priesthood is the constitution of his person, and not regularity of descent from others. No doubt it is 'after the order of Melchizedek,' but the peculiar language of the sacred writer is sufficient to prove that its fundamental ideas pass from our Lord to Melchizedek and not from Melchizedek to our Lord. Melchizedek illustrates rather than lays down the principles of the line to which he belongs."

Christ, according to the scripture quoted, is the great high priest. He draws all men to him. He is the fulfillment of prophecy. In him, and through him, God's authority is vouchsafed to man. This is the priesthood "after the order of the Son of God," called the Melchizedek priesthood. To him who is so fortunate as to have received this authority, and to have lived to be worthy of the reward predicated upon its being faithfully carried, may sing at the approach of life's close with Gilbert Thomas:

"And when at length the sun sinks slowly in the west,
 And lengthening shadows steal across the sky;
 When dim grey eyes yearn patiently for rest,
 And hearts for vanquished faces sigh,
 Then Thou, the Lord of Hope, art very nigh,
 Thou, the great Conqueror in the ageless strife—
 The Lord of Resurrection and of Life."
 —Oliver C. Dalby.

Second Sunday, March 9, 1930

Lesson 10. Abraham

Text: Sunday School Lessons No. 10.

References: Pearl of Great Price—Book of Abraham, Chapters 1 and 2. Genesis 11: 10-32, 12:1-20.

Note: The first principle of the Gospel is faith. Abraham is called the "Father of the Faithful". His whole life illustrates faith in all its aspects.

Objective: To show that one must sacrifice home and friends if one accepts the responsibility of standing for God in places where God is not honored.

Suggestive outline:

- I. Abraham's Ancestry—(Genesis 11: 10-26).
- II. Abraham's parentage.
 - a. His story is recorded in the Book of Abraham.
 - b. His boyhood home—Ur of the Chaldees.
- III. Abraham's call.
 Its meaning and its purpose—(Genesis 12:1-4).
- IV. Abraham's Journey—
 - a. Its geographical significance.
 - b. The extent of the trip—how did he travel, etc.
- V. Abraham's first adventures in Egypt.

Lesson enrichment: Abraham, the Man of Faith

The Character of Abraham.

No other character in Bible history, save the Master only, stands out with greater prominence than does the patriarch, Abraham. The reader, as he goes through the attractive narrative, will wonder what it is that makes the life of Abraham so interesting. What is it in the life of any man that distinguishes him from his fellows; or makes him great, or adds to the quality we call goodness? It is not his superior intelligence, or his greater wisdom. It is rather in conduct that we find the seeds of greatness.

Keeping this thought in mind, let us briefly pursue a study of the conduct of Abraham and see if we can discover how it is that he came to be called "The friend of God."

Prof. Max Muller, in an essay on Semitic Monotheism, had this comment on Abraham: "Faith in one living God, wherever it exists—that is, as a real religious force," not merely as a speculative philosophy "may be traced back to one man,—to him in whom 'all the families shall be blessed'." "We see him," he continues, "the lifespring of that faith which was to unite all the nations of the earth. We want to know more of that man than we do; but even with the little we know of him he stands before us as a figure second only to one in the whole history of the world."

In dealing with the life of Abraham, as the others of the patriarchs, it must be borne in mind that the age we are investigating is generally regarded as being in a sense prehistoric.

This fact, has furnished grounds for Bible critics to question the historical value of these narratives. It is freely asserted by some that the stories of Abraham, Isaac and Jacob are but titles of primitive tribal deities. It may be pointed out, however, that no satisfactory evidence is furnished to support this theory. On the other hand, the discoveries of recent years in the field of archaeology tend to support the historicity of the patriarchal narratives.

Space prevents a fuller discussion of this important matter. It must therefore suffice to say that aside from many evidences which might be cited to support the truthfulness of these historical narratives, there is also a strong element of internal consistency in the story of the patriarchs.

The Call of Abraham

"Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed."

Abraham was born in Ur of the Chaldees. Before the call came to him, he had moved with his father Terah and other members of the family to Haran, a distance of some six hundred miles up the river from Ur. The purpose of this move is not made clear. The Bible simply states that: "Terah took Abram, his son, and Lot, the son of Haran, his son's son, and Sarai, his daughter-in-law, his son, Abraham's wife; and they went forth with them from Ur of the Chaldees, to go to the land of Canaan; and they came unto Haran, and dwelt there."

But Haran can hardly be said to be on the way to Canaan. If we take the account as it stands, however, we are led to con-

clude that it was Terah's intention to move with his family to Canaan which would not have separated Abraham from his "kindred, and from his father's house" as he was afterward directed to do when the call came from God. I have always felt that this getting away from his kindred and family was significant. Living too close to too many relations is sometimes a hindrance to progress.

But if doubt rests on the cause of Terah's family moving to Haran, none rests on the cause that sent Abraham to Canaan. This journey was undertaken in response to a divine command. He had faith in God and was obedient to his call. "And Abram went, as the Lord had spoken to him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran."

The external aspect of Abraham's migration to Canaan was merely a Semitic family moving from the earliest cradle of civilization to a new country. There was nothing strange about that, nothing outwardly to distinguish it from many similar movements. There was, however, another aspect about this particular move that the neighbors of Abraham did not see, but which we who read the account now see distinctly; that is the God element in it. His Obedience, Faith and Courage.

The Lord said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land I will show thee." And Abraham answered, "I will go." "I will be obedient to God's command." This obedience to call was not such a simple matter as appears from merely reading the account. He was a childless man and had no need to find a fresh settlement for his descendants. He had property enough for his own needs. The clan feeling was always strong among these early peoples. To leave his "father's house and the family in which he had been reared and go into a strange land, among a strange people, away from home and country, took courage and faith. Abraham had both. No note of protest is recorded to have been made by him.

What is there in this journey to found a new home that has made it the theme of poet and prophet and apostle. It was but a common movement in Abraham's day. Hundreds of men with their families had made similar moves with but scant notice and have been forgotten in both name and history. What, then, is it that has singled out this one caravan for notice among the hundreds that have gone before and since? How is it that in the history of the race the movements of Abraham has a higher interest than all the hordes that have swept over the earth?

The answer can be summed up in four

words. It was Abraham's faith. "By faith Abraham being called — obeyed, and he went out, not knowing whither he went."

"It was not ambition, not enterprise, not restlessness, not the lust of conquest, not the greed of gain, but the consciousness of a Divine presence, the submission to a Divine command, the trust in a Divine blessing, that drove him forth into unknown lands." He saw the hand of God beckoning him onward, which others could not see. He heard the voice of God calling him forward, which others could not hear. And so he left the home of his fathers; he detached himself from all the fond memories of the past and all the joyous associations of the present; he made the great venture of faith; he threw himself upon the blessing, threw himself upon the future, threw himself upon God."

What are the qualities that made Abraham great? Obedience, faith, and courage are some of them.

—Oliver C. Dalby.

Third Sunday, March 16, 1930

Lesson 11. Abraham (Continued)

Text: Sunday School Lessons No. 11.

References: Genesis 13, 14, 15, 16.

Objective: To show that while we are stressing the life of Abraham as a simple nomad and a shepherd that he was more than that; that he was indeed a great spirit and character. Politically he was founder of a nation, a prince whose character and faith commands respect of all.

Suggestive Lesson Arrangement:

- I. The return from Egypt with Lot—(Genesis 13:1-9)
- II. God's promise renewed—(Genesis 13:14-16)
- III. Abraham and Melchizedek—(Genesis 14:18)
- IV. Tithing. (Genesis 14:20)
- V. The Promise of a Son—(Genesis 15:4)
- VI. Canaan the Promised Land—(Genesis 15:7)
- VII. Sarai and Hagar—(Genesis 16)
- VIII. Ishmael.—(Genesis 16:15)

Lesson enrichment:

Abraham, the Man of Faith. (Continued)
Canaan, the Land of Promise.

I read somewhere but recently a brief description of Palestine. It was printed in glowing colors, beautiful and picturesque, a land rich in its fertility and delightful in its climatic conditions. As a matter of fact Palestine is not all of these things. Palestine, or the land of Canaan as it was called in Abraham's time, is in many respects one of the waste places of the earth, where to wrest his sustenance from the soil, man must labor for the full period "called day." True, it is spoken of in scripture as a

"land flowing with milk and honey," but the flowing in Israel's day was not self operative; it had to be worked.

But, "Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls they had gotten in Haran; and they went forth to go into the land of Canaan, and into the land of Canaan they came."

Without regard to natural desirability, the thoughtful student of the Bible will recognize, in its physical features and in its geographical position that the land of Palestine was eminently fitted for the purpose to which God had ordained it. It was no accident that this strip of rocks and hills became the home of the "children of promise." There was no other region of the then inhabited world that would answer quite so well.

First of all, it ties, as with a knot, the two great centers of ancient civilization, the nations of the Mesopotamia and of Egypt. Indeed, it may be said to be an anchor to the continents of the old world, to Asia, Africa and Europe. It was the focus and gathering place of the cultured empires whose policies in turn ruled the world. It was in a position to absorb their civilization and yet, it was so shut off from them by reason of its peculiar topography that it had no need to become tarred with their iniquities.

"Whenever, for purposes of war or trade, bodies of men sought to pass from the populous and powerful states of the north, whose center lay along the Euphrates, to the populous states of the south, whose center lay along the Nile, there was only one road they could travel."

That road lay through Palestine. All main lines of traffic in times of Israel's history lay through the land that God had showed Abraham and said to him: "To thee and to thy seed will I give this land." Another natural characteristic of the land of Palestine which God could utilize for his purposes, was that it combined an unusual high degree of fertility in the narrow valleys among the hills, subject, however, to severe disasters. In fruitful years it was capable of sustaining a numerous population, supposing them to be frugal and industrious, without the need of subjecting them to an excessive or grinding toil. A land not suited to the accumulation of great wealth but for a comfortable sustenance as a nation of peasants such as we would suppose God desired his people to become. It could dwell apart from the nations, yet suffer no want. But because of its being subject to drought and pestilence of various kinds, its people were kept in close dependence for the fruits of the harvest upon the favors of Providence.

To the peculiarities enumerated above, this ought to be added, that no region in ancient times offered so few temptations to corrupt the customs and manners of the people or better facilities for defense of their homes and liberties. There are no harbors and no navigable rivers in Palestine. Such being the case, it was not in the nature of things that it should become a great commercial nation. Its topography of rocky hills and narrow valleys permits of no extensive agriculture. It is essentially a land suited to vine dressers and oil growers; a land for a hardy race of peasants, leading a simple life; a land capable of producing an independent, free and brave people.

"When these considerations are combined, it may be fairly said that the selection of Canaan to be the future heritage of Abraham's seed was not the result of caprice or accident, but the carrying out of a plan which was foreseen by the divine wisdom when God laid the foundations of its hills and scooped out its water courses."

Abraham in Egypt

One of the early experiences of Abraham in the land of promise was a famine. This is not, indeed, an unusual experience in Canaan, but it was a new experience in the life of Abraham. He no doubt was compelled to look upon his dying herds, his cattle growing thin, his servants dissatisfied and it may be to hear the murmur of his household. Such an experience must have turned his thoughts to his old home, to the rich valleys where crops never failed, where the rays of a summer sun might cause the heavy-headed grain to droop, in warm air of that congenial clime, but never to fail in their ripening.

What he thought of God's land of promise, we do not know, but we are in a position to judge what he thought of God's promise to him. If the thought of Haran arose in his mind, it was not a thought to return. He would not so much as make it possible to return, he would go to Egypt, where he could not stay, and from which he must return to Canaan, the land God had chosen for him.

The land of Egypt, to which Abraham went, was already old in its civilization, the origin of which is shrouded in mystery. It was the land in which his descendants were destined to gain a unique experience, the influence of which was to live with them unto this day. It was a strange chance in the life of Abraham that brought him to Egypt. It took him from his quiet pastoral life of the desert into the life of the most highly civilized nation of the world, from a life of marked simplicity to a life of greatest splendor, from his tents

of goats' hair in the vale of Hebron to a view of the most stupendous temples and pyramids ever reared by man.

Whether all this proved a shock or a surprise to Abraham, we are not told. But whatever effect it may have had on his mind, it did not affect his attitude of spirit. His mind could still revert to the altar at Bethel where he had worshipped by offering sacrifice "unto the Lord."

One incident of which much has been made by Bible critics, on Abraham's entrance into Egypt, must not be overlooked. This is the matter of his conduct in relation to his wife. He feared, we are told, that when the king saw how "fair" Sarah was he himself might be slain that the king might possess her, and so he induced her to say, "He is my brother." Whether his fear was well founded, or whether it was a fear common to men in strange places, we do not know. As it turned out, it brought him in contact with Pharaoh, a circumstance which must have proved advantageous to him.

As to the deception itself, there was some justification for it in the fact that Sarah was in reality his half-sister. Still, from our present standard of regard for truth, we are disposed to censure Abraham for his weakness. We should have expected better things of him. Often, however, the perfection we look for in others finds no lodgment in ourselves. It serves only to show our need of dependence on God.

—Oliver C. Dalby.

Fourth Sunday, March 23, 1930

No Lesson.

This date is left open to give the class an opportunity to catch up with lessons lost on account of stake conference or other causes.

Fifth Sunday, March 30, 1930

Lesson 12. Review and Question Key

1. What is the meaning of the word "Babylon"? What did the writers of the Book of Genesis imply that it meant?

The word "Babylon" means "Gate of God". The Hebrews implied that the word was derived from the Hebrew word "Babel" which means confusion. (See Genesis 11:8-9 and Lesson No. 9.)

2. Give a Fable of Aesop's which illustrates the motto "United we stand: Divided we fall."

The Fable of Aesop's which illustrates the motto "United we stand: Divided we fall" is the Fable about the Four Oxen and the Lion. The story runs thus: A lion used to come to a field where four oxen fed. Every time he attempted to attack them they would stand with their tails to-

gether and their horns out facing the lion. All four thus worked to a common purpose. One time when they disagreed they each went his way. That left them alone and the lion attacked them one by one and overcame them all.

3. What is the meaning of the word "Genesis"?

The word "Genesis" is the Greek word which means "Beginning".

4. Who was Melchizedek and at the time of what great Patriarch did he live?

Melchizedek was a great High Priest. He lived at the time of Abraham.

5. Who were the three sons of Noah?

Shem, Ham and Japheth.

6. What is a "genealogy"? What is the purpose of genealogy recording?

The word "genealogy" is a very interesting word. It comes into English through French and Latin from the Greek. The first part of the word "Genea" is a Greek word meaning "birth" and the second part "legy" is from a Greek word which means "discourse". A "Genealogy" is a history of descent, in patriarchal countries recorded through the male line, of a person or a family from an ancestor; a pedigree, a lineage. The purpose of a genealogy is merely to keep a record of one's ancestry. In a religious sense the purpose is to connect the living with their dead.

(Note: This question is put in to aid the Teacher in discovering just how much they can take for granted. Every Latter-day Saint boy and girl has heard the word "genealogy" all their lives. See how many have recognized its significance.)

7. Name the Old Testament characters so far considered in the order in which you have studied them.

Adam, Eve, Cain, Abel, Enoch, Noah, Shem, Ham, Japheth, Melchizedek, Terah, Abraham, Sarah, Hagar.

8. What is the meaning of "sacrifice"? What is its purpose?

The word "sacrifice" is a word which comes from two Latin words: "sacer" which mean "sacred" and "facere" which means "to make," "A Sacrifice" then is something that is made sacred. As there are many kinds of sacrifices there are many purposes for which things are made sacred. (a) There is the offering or gift sacrifice. (b) The sacrifice struck in honor of a contract. (c) There is the sacrifice which is symbolical. (d) There is the sacrifice made in connection with a prayer or a request for something. The first is an expression of gratitude or shows a willingness to serve. The second is to emphasize seriousness of the promises made by calling upon heaven as a witness. The third is to teach and instruct. The fourth expresses the sincerity of the one praying.

BOOK OF MORMON

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR FEBRUARY

Course C—Ages 18, 19 and 20

First Sunday, February 2, 1930.

Lesson 5. The Three Witnesses.

Text: Sunday School Lesson, No. 5.

Objective: To establish the fact that other men were privileged to receive direct personal confirmation from heaven that Joseph Smith's claims concerning the plates were correct.

To teachers: Try to provide an attitude of sober thinking on the part of your class, respecting the holy visitation. Have them get a picture of the solemn occasion. Show how faith proved a factor; how lack of faith on the part of Martin Harris had its effect. Let the witnesses tell their own stories. Then permit the class to analyse these statements. Discuss the question, why three men should be called in to witness the divine evidence. At this point call attention to the acceptance of testimony by a court when three men testify to the same fact. It would be interesting to have some local attorney (of our faith) come in and discuss the question of testimony before a court. Let him set out how such a united statement as given by the three witnesses would be received if it were a legal controversy.

Be prepared to meet the claim that probably the witnesses were deceived, or were hypnotized by the prophet, for that is what enemies of the Church contend. It is only necessary to remind the class that even after the prophet had passed away, even under the most trying subsequent trials and pressure, all three men stood by their original declaration. They did not retract. Have the references from the Doctrine and Covenants, and the Book of Mormon read in the class.

Second Sunday, February 9, 1930.

Lesson 6. The Three Witnesses (Continued.)

Text: Sunday School Lessons, No. 6.

Objective: To show the unfailing, unquestioned adherence to their testimony on the part of the three witnesses.

To teachers: Let the class read about Oliver Cowdery, getting a proper esti-

mate of the man. He was a man of brains and culture, but there was a weak spot in his make-up. Whether he was vain, or ambitious or whether or not he could not stand the opposition of the world—are probably matters of opinion. But the fact remains, he quit the church. Ordinarily a man of that type would be inclined to deny his testimony. No doubt enemies of the Church tried to get him to do that very thing. But he did not.

Let the class read carefully and give their views on his statement, made to Orson Hyde and others.

What value does such a declaration have upon our belief in his original testimony? What attempts are being made today to have our boys and girls belittle the church or deny their membership in it? Are our boys and girls able to ignore the sneers and jibes of some of the smart set found in some of our social circles and even educational institutions? Can we do, as Oliver Cowdery did, stand by the things we know are true? Let the class discuss some of their own experiences in standing boldly for the Gospel. And finally, has any Latter-day Saint boy or girl ever lost the respect of people by declaring frankly and courageously, his or her belief in and respect for, the restored gospel?

Third Sunday, February 16, 1930.

Lesson 7. David Whitmer.

Text: Sunday School Lessons, No. 7.

Objective: To show that when men do evil, the spirit of the Lord departs from them, despite their testimonies.

Teachers: After the biographical sketch of this man has been discussed in the class raise these questions: Why were people so anxious to have David Whitmer deny his testimony? How could he leave the Church after having received such a testimony? Can we always depend on a testimony keeping us in the church?

How can we retain our testimonies? Name some of the activities and requirements in the Church that help us keep our testimonies strong and growing? What danger lies in our becoming indifferent or inactive?

What big lesson is taught by David Whitmer's experience?

Fourth Sunday, February 23, 1930.

Lesson 8. The Story of Martin Harris and The Eight Witnesses.

Text: Sunday School Lessons, No. 8.

Objective: To show that ample testimony has been given that the plates existed and were translated by Divine power.

To teachers: Just as with the other two witnesses, Martin Harris never permitted himself to deny his statement respecting the visitation of the angel. But some disbelievers contend that these three men were all under the personal influence of Joseph Smith and that they were deluded? Why then, long after the absence and death of the prophet, did they continue firm in their declarations? Let the class discuss that point. Then, what about the eight witnesses? Can any one consistently contend that they were all deceived. Did any one of them ever weaken in his testimony? Never. What was the purpose of the Lord in having Joseph Smith's testimony confirmed and supported by eleven other men? What effect should their combined testimonies have upon people who are investigating the Book of Mormon? At this point, have some one in the class (or the class as a whole) read both testimonies given on the first page of the book.

What effect have these statements made upon this class? Let them tell.

LESSONS FOR MARCH

First Sunday, March 2, 1930.

Lesson 9. Comparison with the Bible.

Text: Sunday School Lessons, No. 9.

Objective: To show that the claims made for the divine origin of the Book of Mormon are in keeping with the experiences of the Church in earlier periods.

Teachers: This lesson parallels the experiences of former and Latter-day Saints. Let the class compare point by point to show how definite and exact every claim and testimony is respecting the modern book. This comparison is not intended to belittle the Bible nor to becloud its divinity. But the purpose is to show that the Bible has come from many writers, known and unknown and has been subjected to changes and omissions by men who did not appreciate the value of the writings. The Book of Mormon on the other hand, has never been out of authorized hands. If we respect the Bible, (as we do) how much more reason we have to accept the testimonies respecting the Book of Mormon.

Then maybe members of your class whose parents or grandparents, or who

have acquaintances, who have heard personally the testimonies of one or all of the three or eight witnesses. Let them tell about it.

How do these testimonies compare? Do they agree in essential points? Can their testimonies be successfully denied or broken down?

Do these declarations justify belief in the Book of Mormon?

Second Sunday, March 9, 1930

Lesson 10. The Manner of Record-Making.

Text: Sunday School Lessons, No. 10.

Objective: To show that the claims of the Prophet and the testimonies of the witnesses respecting the nature and appearance of the plates are in keeping with ancient practices of record making.

To teachers: It must be remembered that attempts are still being made to discredit the account of the plates. It is contended that plates were not used by the ancients. For that reason the discoveries mentioned in today's lesson should prove of great interest to the class. An excellent background is furnished in this lesson on the geological and geographical aspects of America. There is very properly a warning note about seizing upon every archaeological discovery as being connected with the Book of Mormon. But, on the other hand, it is important to note that to date no discovery has ever been made to discredit the Book of Mormon. Everything testifies to its correctness.

Open the Book of Mormon and let the class point out the dividing line between the records of the Jaredites and the records of the Nephites. Review briefly the background of each of the two colonies.

Third Sunday, March 16, 1930.

Lesson 11. Did the Witnesses Have Ulterior Motives?

Text: Sunday School Lessons, No. 11.

Objective: To show that the contention that the three witnesses had personal ambitions when making their solemn declarations, cannot stand the test of reason.

Teachers: Let the class discuss freely but constructively, and profitably, the things that the missionaries will have to meet in the world today. A sane, intelligent discussion in the class should provide the members with sound arguments which they may use when later confronted with these same changes. This warning: Do not permit a debate merely to show skill in argument and use of tactics employed in debate. Let the dis-

(Turn to page 51.)

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR MARCH

First Sunday, March 2, 1930

Ages 10 and 11

Lesson 9. A Choice Seer Raised Up— Joseph Smith, Senior, and Family at Tunbridge and Randolph, 1796-1803.

Text: Sunday School Lessons, No. 9.
Supplementary References: The Americana, "Town and Town Meetings," XXXVI, pp. 724-726; Nelson's Encyclopedia, "Township, or Town," XII, p. 131; Andrew Jenson, "Church Encyclopedia, (Historical Record V, pp. 1, 2), Book 1, pp. 89-90; Lucy Mack Smith, "Joseph Smith, and His Progenitors," Chapters X-XIV; Joseph Fielding Smith, "Essentials of Church History," Chap. VI, p. 32; Archibald F. Bennett, "The Ancestry of Joseph Smith, the Prophet"; "The Utah Genealogical and Historical Magazine," vol. XX, Nos. 1 and 2.

Objective: To show that the Lord for His own purposes reduced Joseph Smith, Senior, to poverty, spared Lucy Smith's life, and kept both from joining any church.

Organization of Material:

- I. Joseph Smith Senior, and Lucy Mack Smith lived at Tunbridge, 1796-1802.
 - a. They successfully tilled the soil.
 - b. Alvin and Hyrum were born to them.
- II. They lived at Randolph during most of the year 1802.
 - a. Joseph Smith, Senior, entered the mercantile business.
 - b. Lucy Mack Smith became severely ill.
 - c. Joseph Smith, Senior, made a shipment of crystallized ginseng to China.
- III. They returned to Tunbridge in the latter part of 1802, or the beginning of 1803.
 - a. Sophronia was born to them May 18, 1803.
 - b. They sold their Tunbridge farm to pay debts.
 - c. They moved to Royalton about 1804.

Lesson Enrichment:

In New England the township, or as it is more commonly known, the town, is the most important unit of local government.

Excepting in Northern Maine, where the towns have been laid out by the rectangular survey system and consist of an area six miles square, the New England towns are irregular in shape, and contain from twenty to forty square miles. For example, Tunbridge, and Randolph towns, or townships are both irregular in shape and contain 26,384 acres, or 41.2 square miles.

A New England town may include within its boundaries several villages, or even a large city but the town form of government is usually retained. For example, Tunbridge town or township, includes Tunbridge, and North Tunbridge, and in addition many farms. Again, Randolph town, or township, includes within it Randolph, East Randolph, South Randolph, Randolph Centre, North Randolph and also many farms.

The term township is also applied to the unit employed by the United States in surveying the public domain. The township in this sense consists of an area bounded by north and south and east and west lines, containing as nearly as possible thirty-six sections of one square mile each. Upon the settlement of the country these townships were usually continued as civil townships in states adopting that form of local organization.

(See Nelson's Encyclopedia, Vol. XII, p. 131.)

"I retired to a grove not far distant, where I prayed to the Lord in behalf of my husband—that the true Gospel might be presented to him, and that his heart might be softened so as to receive it, or that he might become more religiously inclined. After praying some time in this manner. I returned to the house, much depressed in spirit, which state of feeling continued until I retired to my bed. I soon fell asleep, and had the following dream:

I thought that I stood in a large and beautiful meadow, which lay a short distance from the house in which we lived, and that everything around me wore an aspect of peculiar pleasantness. The first thing that attracted my special attention in this magnificent meadow, was a very pure and clear stream of water, which ran through the midst of it; and as I traced this stream, I discovered two trees standing upon its margin, both of which were on the same side of the stream. These trees were very beautiful, they were well

proportioned, and towered with majestic beauty to a great height. Their branches, which added to their symmetry and glory, commenced near the top, and spread themselves in luxurious grandeur around. I gazed upon them with wonder and admiration; and after beholding them a short time I saw one of them was surrounded with a bright belt, that shone like burnished gold, but far more brilliantly. Presently, a gentle breeze passed by, and the tree encircled with this golden zone, bent gracefully before the wind, and waved its beautiful branches in the light air. As the wind increased, this tree assumed the most lively and animated appearance and seemed to express in its motions, the utmost joy and happiness. If it had been an intelligent creature, it could not have conveyed by the power of language, the idea of joy and gratitude so perfectly as it did; and even the stream that rolled beneath it, shared, apparently, every sensation felt by the tree, for, as the branches danced over the stream, it would swell gently, then recede again with a motion as soft as the breathing of an infant, but as lively as the dancing of a sunbeam. The belt also partook of the same influence, and as it moved in unison with the motion of the stream and of the tree, it increased continually in refulgence and magnitude, until it became exceedingly glorious."

"I turned my eyes upon its fellow, which stood opposite; but it was not surrounded with the belt of light as the former, and it stood erect and fixed as a pillar of marble. No matter how strong the wind blew over it, not a leaf was stirred, not a bough was bent; but obstinately stiff it stood, scorning alike the zephyr's breath, or the power of the mighty storm."

"I wondered at what I saw, and said in my heart, 'what can be the meaning of all this?' And the interpretation given me was, that these personated my husband and his oldest brother, Jesse Smith; that the stubborn and unyielding tree was like Jesse; that the other, more pliant and flexible, was like Joseph, my husband; that the breath of heaven, which passed over them, was the pure and undefiled Gospel of the Son of God, which Gospel Jesse would always resist, but which Joseph, when he was more advanced in life would hear and receive with his whole heart, and rejoice therein; and unto him would be added intelligence, happiness, glory, and everlasting life." Lucy Smith, *Joseph Smith the Prophet, and His Progenitors*, (Plano, Illinois: The reorganized Church of Jesus Christ of Latter-Day-Saints, 1880) pp. 57, 58.

Application: We may not know in the time of adversities that the Lord is di-

recting our affairs; therefore, we should be patient and faithfully keep his commandments.

Second Sunday, March 9, 1930

Lesson 10. A Choice Seer Raised Up—Joseph Smith, Senior, and family at Royalton and Sharon—1804-1811.

Text: Sunday School Lessons, No. 10. Supplementary References: Nelson's Encyclopedia, "Township, or Town", XII, 131; Lucy Mack, Joseph Smith, and His Progenitors, (Plano, Illinois: The Reorganized Church of Jesus Christ of Latter-Day-Saints, 1912) pp. 233-237; Junius F. Wells, "Views from the Prophet Joseph's Birthplace", Improvement Era, XI, 434-436; George Albert Smith, Photo of School House Where Joseph Smith, Senior, taught, about 1805, South Royalton, XI, 984, 1908-9, p. 21; Junius F. Wells, "Birthplace of the Prophet Joseph Smith", The Contributor, XVI, 203-211; "Shrine for Mormon Pilgrims in Vermont," Boston Sunday Globe, May 10, 1908; Juvenile Instructor, XLIII, 246-253; Susa Young Gates, "Memorial Monument Dedication", Improvement Era, IX, 308-375.

Objective: To show that the Lord had selected a splendid man and a noble woman to be the parents of His choice seer, and that He provided for His choice seer a beautiful birthplace.

Organization of Material:

- I. After leaving Tunbridge, Joseph Smith Senior, and family moved into the township of Royalton.
- II. Probably in the fall of 1804 they moved from Royalton to Sharon, Vermont.
- III. To Sharon had come Solomon and Lydia Gates Mack by August 1804. They purchased what became the famous Mack farm, August 1804.
- IV. Joseph Smith, Senior, rented a part of this farm from his father-in-law, Solomon Mack.
He cultivated the soil during the summer months and taught during the winter.
- V. To Joseph Smith, Senior, and Lucy Mack Smith on December 23, 1805, was born the choice seer whom the Lord should raise up in the last days.

Lesson Enrichment:

In New England the township, or as it is more commonly known, the town, is the most important unit of local government. Excepting in northern Maine, where the towns have been laid out by rectangular survey system and consist of an area six

miles square, the New England towns are irregular in shape and contain from twenty to forty square miles." For example, Sharon town, or township, is irregular in shape and contains 25,654 acres or 40.8 square miles. Again, Royalton town, or township, is irregular in shape and contains 23,928 acres or 37.3 square miles.

"A New England town may include within its boundaries several villages or even a large city; but the town form of government is usually retained." For example, Sharon, and, in addition, many farms. Again, Royalton town, or township, includes within its boundaries Royalton, and South Royalton, and, in addition, many farms.

"The term township is also applied to the unit employed by the United States in surveying the public domain. The township in this sense consists of an area bounded by north and south and east and west lines, containing as nearly as possible thirty six sections of one square mile each. Upon the settlement of the country these townships were usually continued as civil townships in states adopting that form of local organization. (Nelson's Encyclopedia, Vol. XII, p. 131.)

"While visiting the birthplace of the Prophets, my mind has been inevitably turned to the contemplation of the times and conditions surrounding their birth and appearance upon their prophetic mission to this world. The latter is of such vast and far-reaching importance to humanity that every detail of its commencement possesses an interest, and leads, one upon another, to a profound conviction that not one of them was left to chance; but that all were divinely providential and necessary to insure the successful introduction of the dispensation of the fullness of times.

That the localities and the physical conditions, as well as the persons involved, in bringing forth this new revelation to the inhabitants of the earth should be considered in the councils of Eternity is most reasonable; that they were chosen and prepared in advance as is manifest to the inspired student as the truth itself." Junius F. Wells, Contributor, Birthplace of the Prophet Joseph Smith, XVI, 203.

Application: As far as possible, let us make our homes beautiful and when we grow older let us make them in beautiful places. Let us as often as possible keep close to the things of nature; for example, let us enjoy winter and summer sports; let us make the mountains, and the valleys, and the streams, and the plants and the flowers our constant companion.

* * * Therefore am I still

A lover of the meadows and the woods,
And mountains; and of all that we be-
hold

From this green earth; of all the mighty
world.

Of eye, and ear—both what they half
create,

And what perceive; well pleased to
recognise

In Nature and the language of the sense,
The Anchor of my purest thoughts, the
nurse,

The guide, the guardian of my heart, and
soul

Of all my moral being."

(Lines composed a few miles above Tin-
tern Abbey by Wordsworth).

Third Sunday, March 16, 1930

Lesson 11. A Choice Seer Raised Up—
Joseph Smith, Senior, and Family at
Tunbridge, Royalton and Lebanon.

Text: Sunday School Lessons, No. 11.

Supplementary References: Edward
H. Anderson, "Hyrum Smith, the
Prophet," The Juvenile Instructor,
XLIV, 482; The Americana, VIII, 482;
Lucy Smith, Joseph Smith and His Pro-
genitors.

Objective: The Lord drove the Smith
family from place to place.

Organization of Material:

- I. Joseph Smith Senior, and family
moved to Tunbridge township
probably in early spring of 1808.
 - a. They may have lived in the
village of Tunbridge nine miles
northwest of Sharon Village.
 - b. Samuel Harrison Smith was
born here March 13, 1808.
 - II. Joseph Smith, Senior, and family
moved to a farm in South Royal-
ton, 1808.
 - a. This farm is not far from the
Sharon farm.
 - b. This farm is another place of
beauty.
 - c. Ephraim and William were born
here.
 - d. The family left in spring of 1811
for Lebanon, New Hampshire.
 - III. The Smiths suffered much at Le-
banon.
 - a. They moved to LeLanon where
they hoped to better their con-
ditions.
 - b. Typhoid fever was contracted by
the children.
 - c. Joseph suffered considerably.
- Lesson Enrichment: "Sophronia had
a heavy siege. The physician attended
upon her eighty-nine days, giving her
medicine all the while; but on the nine-
tieth day, he said she was so far gone

it was not for her to receive any benefit from medicine, and for this cause, he discontinued his attendance upon her. The ensuing night, she lay altogether motionless, with her eyes wide open, and with that peculiar aspect which bespeaks the near approach of death. As she thus lay, I gazed upon her as a mother looks upon the last shade of life in a darling child. In this moment of distraction, my husband and myself clasped our hands, fell upon our knees by the bed-side, and poured out our grief to God, in prayer and supplication, beseeching him to spare our child yet a little longer.

"Did the Lord hear our petitions Yes, he most assuredly did, and before we rose to our feet, he gave us a testimony that she should recover. When we first arose from prayer, our child had, to all appearance, ceased breathing. I caught a blanket, threw it around her, then, taking her in my arms, commenced pacing the floor. Those present remonstrated against my doing as I did, saying, "Mrs. Smith, it is all of no use; you are certainly crazy, your child is dead." Notwithstanding, I would not, for a moment, relinquish the hope of again seeing her breathe and live.

"This recital, doubtless, will be uninteresting to some; but those who have experienced in life something of this kind are susceptible of feeling, and can sympathize with me. Are you a mother who has been bereft of a child? Feel for your heart-strings, and then tell me how I felt with my expiring child pressed to my bosom! Would you at this trying moment feel to deny that God had 'power to save to the uttermost all who call on him!' I did not then neither do I now.

"At length she sobbed. I still pressed her to my breast, and continued to walk the floor. She sobbed again, then looked up into my face, and commenced breathing quite freely. My soul was satisfied, but my strength was gone, I laid my daughter on the bed, and sunk by her side, completely overpowered by the intensity of my feelings.

"From this time forward Sophronia continued mending, until she entirely recovered." Lucy Smith, Joseph Smith, the Prophet, and His Progenitors, (Plano, Illinois: The Reorganized Church of Jesus Christ of Latter-Day-Saints, 1880) p. 62.

Application: Let us accept the fortunes of life with courage and happiness, and let us always be guided by the directing hand of the Lord.

Fourth Sunday, March 23, 1930
Lesson 12. A Choice Seer Raised Up—

Joseph Smith, Senior, and Family move from Norwich to Palmyra, New York.

Text: Sunday School Lessons, No. 12.

Supplementary. References: Lucy Smith, Joseph Smith and His Progenitors.

Objective: To show that the Smith family was driven to Palmyra, New York.

Organization of Material:

- I. The Smith family moved to Norwich.
 - a. Their crops failed "for three years.
 - b. Joseph Smith, Senior, settled up his accounts and sought a new home in Palmyra, New York.
- II. Joseph Smith, Senior, took a journey to New York.
 - a. He found conditions favorable.
 - b. He sent for his wife and family.
- III. The family encountered many difficulties before arriving in Palmyra.
 - a. Lucy Smith settled their debts and prepared to move.
 - b. Mrs. Smith displayed much tact and courage at a tavern.

Application: "Sweet are the uses of adversity." William Shakespeare, *As You Like It*.

Lesson Enrichment: "I told him it was my opinion that he might get both his creditors and debtors together, and arrange matters between them in such a way as to give satisfaction to all parties concerned; and, in relation to the family, I thought I could make every necessary preparation to follow as soon as he would be ready for us. He accordingly called upon all with whom he had any dealings, and settled up his accounts with them. There were, however, some who, in the time of settlement neglected to bring forward their books, consequently they were not balanced, or there were no entries made in them to show the settlement; but in cases of this kind, he called witnesses, that there might be evidence of the fact.

Having thus arranged his business, Mr. Smith set out for Palmyra, in company with Mr. Howard. After his departure, I and those of the family who were of much size, toiled faithfully, until we considered ourselves fully prepared to leave at a moment's warning. We shortly received a communication from Mr. Smith, requesting us to make ourselves ready to take up a journey for Palmyra. In a short time after this, a team came for us. As we were about starting on this journey several of those gentlemen who had withheld their books in the time of settlement now brought

them forth, and claimed the accounts which had been settled, and which they had, in the presence of witnesses, agreed to erase. We were all ready for the journey, and the teams were waiting on expense. Under these circumstances I concluded it would be more to our advantage to pay their unjust claims than to hazard a lawsuit. Therefore, by making considerable exertion, I raised the required sum, which was one hundred and fifty dollars, and liquidated the demand." Lucy Smith, Joseph Smith and His Progenitors, (Plano, Illinois: The Reorganized Church of Jesus Christ of Latter-Day-Saints, 1880) pp. 69-70.

Fifth Sunday, March 30, 1930

Quarterly Review

1. Christ, when he lived upon the earth, organized His Church. It was later taken from the "earth. Did he promise to restore it?

2. What is the name of the choice land which the Lord hid away as a place on which he would restore His Church?

3. Whom did God direct westward across the Atlantic Ocean to discover this choice land?

4. Whom did the Lord inspire to colonize this choice land?

5. What war was fought in America to establish the United States Government?

6. May people in the United States belong to any Church they desire?

7. In what city of England was Robert Smith born? When did he arrive in America?

8. Name the forefathers of Joseph Smith, Senior, back to and including Robert Smith.

9. Name the forefathers of Luck Mack back to and including John Mack.

10. Where was Joseph Smith, Senior, born?

11. Where was Lucy Mack born?

12. Where did Joseph Smith, Senior, and Lucy Mack make their first home?

13. Where was Joseph Smith, the Prophet, born?

14. Where is Boston? Topsfield? Lyme? Gilsun? Tunbridge? Sharon? Lebanon? Palmyra? Manchester?

Answers To Review Questions

1. Yes.

2. America.

3. Christopher Columbus.

4. The Pilgrims, the Puritans, the Dutch, the French and others.

5. The Revolutionary War.

6. Yes.

7. Born in Boston, England. Arrived in 1638.

8. Asahel Smith; Samuel Smith, Junior; Samuel Smith, Senior; and Robert Smith.

9. Solomon Mack, Ebenezer Mack, and John Mack.

10. In Topsfield, Massachusetts.

11. In Gilsun, New Hampshire.

12. In Tunbridge Township, Vermont.

13. Sharon, Vermont.

14. Massachusetts, Massachusetts. Connecticut, New Hampshire, Vermont, Vermont, New Hampshire, New York, New York.

Book of Mormon

(From page 46)

cussion be sincere and intelligent, not competitive.

For instance, discuss the claim that they were imposters. Let the class meet that challenge. See how well they can do it.

Then go down the line, discussing all the other claims, because these are the claims mentioned in the lesson today.

Fourth Sunday, March 23, 1930.

Lesson 12. Further Tests Applied to the Three Witnesses.

Text: Sunday School Lessons, No. 12.

Objective: To show that no personal ambitions for power or wealth could possibly have actuated the witnesses to bear record of the divinity of the Book of Mormon.

To Teachers: Continue the discussion today as you did last Sunday. After

the leaflet has been carefully read and pondered, permit the class to give their reason for believing that the witnesses were not deluded; that they were not irresponsible enthusiasts; that they were not fortune seekers.

Treat each of these claims separately.

Finally, suggest to the class that if ever they are called upon to defend the testimony of the three witnesses, put the burden of proof upon the accusers to point out what there is in the lives of the three witnesses to justify any wrong motive, or delusion or anything contrary to fact. In a word, compel the accuser to justify and sustain his accusations. This he will not be able to do because all the reasoning, as given in these lessons points to the sincerity and honesty of the three witnesses.

Fifth Sunday, March 30, 1930.

Review.

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Glauque

Agos 7, 8 and 9.

First Sunday, March 2, 1930.

Lesson 56. The Elijah Stories

Text: Sunday School Lessons No. 56.

The teachers will kindly read this leaflet which is written for the children to read at home, previous to the Sunday on which it is given. During the class period the teacher will help the children call to mind all of the Elijah stories which we have had, (They are found in Leaflets Numbers 53, 54, 55, 56, 57, 58 and 59.) Let the children tell these stories to the class explaining the pictures as they tell them. Children are always interested in the stories other children tell. When she thinks it will be profitable the teacher will ask some questions or add a story or two from her own life's experiences which will strengthen the beautiful principles which these stories have taught.

Memory Gem: Review memory gems for lessons listed above.

Second Sunday, March 9, 1930.

Lesson 57.—The Three Kings of the East

Text: II Kings 3—Lessons No. 57.

Objective: The Lord blesses those who are faithful to Him.

Memory Gem: "If ye are faithful, ye shall be blessed." (Doc. & Cov. 14:11)

Songs: "In The Sky Above Us"—First Year—Music by Hollis Dann.

"That The Lord Will Provide"—Deseret Sunday School Songs.

Pictures: Look in your Bible story books for the picture—A picture of a king and an army will help a great deal. Organization of Material:

I. The King of Moab Rebels.

a. For many years his country had paid tribute money.
To the King of Israel.

b. he refuses to pay any more.

II. Three Kings go up to Battle.

a. They unite against the King of Moab.

b. As they journey, they and their cattle thirst.

c. The King of Judah calls for the Prophet of God,

1. This king was a righteous man.

III. With Elisha's help the Moabites are smitten.

a. Elisha, at first refuses assistance.

1. Why?

b. He gives them instructions.

c. The Moabites are deceived.

Lesson Enrichment: Point of Contact:

Find out from the children what they know about a battle. One reads of many kinds of battles. There is a story written about a battle between two snakes. Then there are many stories about battles between two armies. When we think of a battle we generally think of many soldiers with trained leaders who try to see which army can do the most harm to the other one. Who is the victor in a battle of this sort? What are some of the things which make one army victorious over another one. In our story today it was not guns, nor swords, nor the number of soldiers that helped three kings win a battle, but it was the gift of a simple drink of water. Let us find out who it was that gave away this precious drink.

Questions—Applications:

When the three kings were nearly to the land of Moab what stopped them from going any farther?

To whom did the King of Judah always pray?

So when he was in distress of whom did he think?

Why was not Elisha interested in the other two kings?

What happened then because of the faithfulness of the King of Judah?

What makes you think that the Lord still helps folks who try to do right?

In one of the books which Our Father in Heaven has given us to help us, it says "If ye are faithful, ye shall be blessed." (Doc. & Cov. 14:11).

(The teacher may tell an incident which has happened in the life of a child, wherein the child has been greatly blessed as a result of its desires to do right.)

How often do you little folks say your prayers?

How often do you attend Sunday School? Why?

When do you listen to your mother's suggestions?

Third Sunday, March 16, 1930.

Lesson 58.—The Impure Water and the Widow's Oil

Text: II Kings 2:19-22; 4:1-8.

Sunday School Lessons, No. 58.

Objective: The Lord blesses those who are faithful to Him.

Memory Gem: "O, give thanks unto the Lord for He is good."

Songs: "Father of All"—Song Stories by Mildred and Patty Hill. "Our Loving Savior Dear" Primary Song Book, page 34. "His Little Ones" Kindergarten and Primary Songs by Thomasson.

Pictures: See pictures of the Widow's Oil.

Organization of Material:

I. Elisha heals the unwholesome waters.

a. The inhabitants of Jericho complain because of the water.

1. It was not good.

2. It caused the ground to be barren.

3. The people were suffering.

b. By the power of God, Elisha purifies the water.

II. He multiplies the Widow's oil.

a. The widow's husband had been a righteous man.

b. Creditors had come to claim her sons as bondsmen.

c. She comes to Elisha for assistance.

d. Elisha makes a strange request of her.

1. She obeys the instructions of the Prophet of God.

e. She sells oil enough to pay her debt and to live comfortably afterwards.

Lesson Enrichment:

The following story may make a good approach to the lesson:

The other day a little girl went from her home to the home of her friend. Her dog Spot went along too. When the little girl went into the house of her friend, Spot remained on the door mat. Some boys who were playing near by tried to chase him away but he did not wish to go. Finally they came and pushed him away bodily. He ran for a little ways away but as soon as the boys were gone he came back and waited faithfully by the door for his little mistress. Soon he was repaid by her pats on his head, and they went home happily together. Sometimes folks are required to be faithful a long time before they get their blessings, but it is a pleasure to believe that they will come some day. The folks in one of our stories today drank bad water for a long time but when the Prophet of God found out about it, it did not take him long to help them.

Illustrations — Application:

A drummer boy, who had become a great favorite with his officers was asked by the captain to drink a glass of whisky. The boy said "No sir. I do not drink it." "But you must take some now," said the captain. "You have been on duty all day, beating the drum and marching, and now you must not refuse. I insist upon it." But the boy stood firm. The captain then turned to the major and said, "Our little drummer is afraid to drink; he will never make a soldier." "How is this?" said the major in a playful manner; "do you refuse to obey orders?" "Sir," said the boy, "I have never refused to obey orders, and have tried to do my duty; but I must refuse to drink whiskey, for I know it will do me harm." "Then," said the major in a stern tone of voice, in order to test his sincerity, "I command you to take a drink; and you know it is death to disobey orders!" The little hero, fixing his eyes on the face of the officer, said "Sir, my father died a drunkard; and when I entered the army I promised my mother I would not taste a drop of whiskey, and I mean to keep my promise. I am sorry to disobey your orders, sir, but I would rather suffer anything than disgrace my mother, and break my promise."

Was not that boy a hero? He had learned when to say "No". The officers could not help admiring him and always after that they treated him with great kindness.

Some boys and girls say that it doesn't matter if one drinks coffee. What do you think about it? Where did we find out that it is bad for folks to drink coffee? The Lord has said "Be faithful over a few things, and ye shall be ruler over many" (Doc. & Cov. 117:10) When a boy or a girl starts to drink coffee who becomes the ruler,—the master—the child or the coffee? Why?

Fourth Sunday, March 23, 1930

Lesson 59. A Rich Woman Helps a Prophet.

Text: II Kings 4:8-18. Sunday School Lessons, No. 59.

Objective: The Lord blesses those who are faithful to Him.

Memory Gem:

"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."

—John Wesley.

Songs: "Let's Be Kind to One Another"—Deseret Sunday Song Book.

Pictures: See picture illustrating this story.

Organizations of Material:

- I. Elisha a Prophet of God.
 - a. His labors take him from city to city.
 - b. He goes about doing good.
 - c. His standing is good in the community.
- II. The Woman of Shunem offers him hospitality.
 - a. She invites him to rest and to eat.
 - b. He continues his visits.
 - c. A room built and furnished for him.
 1. He makes it his headquarters.
- III. Elisha blesses her.
 - a. She desires to repay her.
 1. She was not in need of wealth or position, but she had no children.
 - b. He promises her a son.
 - c. The Lord honors Elisha's promise.

Lesson Enrichment:

As a point of contact to this lesson how would it be to talk a little about the church folks we know. First, we know the Bishop. He is the father of the ward. Then there are two brethren who come to call on us every month. They are sent by the Bishop. Who are they? When the ward teachers come to our homes who is supposed to hear their message—just father and mother? If we are busy playing games when they come, what would it be polite to do? The Lord has said "He that receiveth my servants receiveth me." Our story today tells how a very rich lady received the Prophet of God.

Questions—Application:

Sometimes when mother goes away and lets us be the "little mother" in our homes, what are some of the things we are supposed to do while she is gone?

Who is supposed to do what we tell them? Why?

In this case the "little mother" is acting for the real mother. When Elisha was here on the earth for whom did he act?

When he blessed anyone he blessed them for the Lord, Our Father. So when he promised the woman of Shunem a little son, what was sure to happen?

In what way was she kind to Elisha?

When one is kind to a Prophet of God how do you suppose the Lord feels about it?

What church folks besides the Bishop and the ward teachers may we be kind to?

Just how shall we be kind? (We may show respect to the Relief Society teachers when they call. We may share our pennies with them for the poor. Our Sunday School teachers and our Primary

teachers may expect us to keep in good order when we come to their classes.)

Fifth Sunday, March 30, 1930.

Lessons 60. Elisha Restores a Little Lad to Life

Text: II Kings 4:18-38. Sunday School Lessons, No. 60.

Objective: The Lord blesses the faithful who believe in Him.

Songs:

Pictures: See picture illustrating this story.

Organization of Material:

- I. The rich woman's son is stricken.
 - a. He grew to boyhood, a joy to his mother.
 - b. He visits the fields with his father.
 - c. He becomes ill.
 - d. His mother nurses him to the best of her ability.
- II. The mother goes to Elisha for help.
 - a. She calls for a servant and a donkey for the journey.
 - b. She exhibits great faith.
 - c. She pleads for Elisha instead of his servant.
 - d. He responds to her call.
- III. By the power of God, the boy is restored.
 - a. Elisha prays to God for help.
 - b. He does all that is possible in his power.
 - c. The mother embraces her living son again.

Lesson Enrichment: Point of Contact:

Let us think for a moment of the many blessings which Elisha has helped bring to people in our lessons during this month. First, what did he do to the impure water? Then how did he keep the widow's sons from being sold as slaves? What beautiful promise and blessing did he give to the rich woman of Shunem? In each of these lessons those he blessed had tried always to do right. In our lesson today, he gave by the help of the Lord, the greatest of all these blessings. He brought back to his mother's bosom a little child who had died. It happened this way. (Then proceed with the lesson.)

Illustrations—Application:

During a terrible battle, a drummer boy was badly wounded. When the enemy ambulance came around to pick up the wounded men, the young boy refused to be moved. He pleaded to be left alone. The men with the ambulance could see that he had only a few hours to live so they left him alone. When they came the next day to bury his dead body they saw why he did not wish to be removed the day before. Hidden under his body was the flag of his regiment, and he

(Turn to page 60)

KINDERGARTEN



General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

Ages 4, 5 and 6.

LESSONS FOR MARCH 1930.

Note: To do effective teaching in the Sunday School Kindergarten, each teacher should have only a small number of children in her group. This means that every Sunday the class will be divided into several groups with a teacher for each group. One of these teachers should be held responsible for the work of the department. It is earnestly requested that immediately after the Kindergarten class adjourns each Sunday morning, that this head teacher call her associate teachers together and discuss the program for the next Sunday. This means that these teachers will decide upon the songs to be sung, who is responsible for the prayer, what memory gems shall be taught, what rest exercises shall be used and when and what are the main points to be developed in the lesson material.

First Sunday, March 2, 1930

The Children's Period

Since on most of the Sundays, the teachers tell the stories, how would it be to let the children have a chance to tell them, and call it "The Children's Period"?

Suppose we let them tell us during this period the following stories: "Jesus in the Temple," (Pictures found in *The Juvenile Instructor* for November 1929, p. 617 and 663); "The Baptism of Jesus" (Use either of the Baptism pictures found in the Kindergarten set of Pictures and the one published in the *Juvenile Instructor* last month). "Jesus and Nicodemus" (Kindergarten Picture Series and "Tim Leachy and His Dog." (See December Juvenile).

This is the way we might do it. The teacher of each group will come prepared with the pictures of these stories. She will gather her little ones close to her and show them the pictures one by one asking the children to tell her what the picture tells them. Let them point out the different characters and tell who they are, what they have done, what they are doing and how the story ends. See to it that they tell you the message the story has for them. This will give these children a chance to

express their little testimonies in the language of the stories which the pictures suggest to us all.

Memory Gem and Rest Exercise:

Several children should be given an opportunity to say the memory gems used last month. Let the children choose a rest exercise they would like from among those previously used in Sunday School.

Songs for the month:

"The Heart Garden". Kindergarten and Primary Songs, Frances K. Thomassen—"The Sunshine's Message", Song Stories for the Kindergarten, Patty Hill.

Second Sunday, March 9, 1930

Lesson 44. Christ Feeding the Five Thousand

Text: "Sunday morning in the Kindergarten", Lesson 44.

References: Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 10-18; John 6: 1-13, "Jesus the Christ" pp. 332, 335. "Weed's Life of Christ" pp. 172-177.

Objective: Those who earnestly strive to help others receive God's blessings.

Pictures: Look for this picture in your Bible Story Book and use it in the development of the story.

Organization of Material:

- I. Jesus and His Disciples Seek Rest.
 - a. Many had visited them during the day.
 - b. They were weary and sad.
 - They had not taken time to eat.
 - c. They depart to a desert place.
- II. The multitude Follow for Help.
 - a. They saw where Jesus went.
 - b. They had many questions to ask.
 - c. Jesus takes compassion upon them.
 1. He heals their sick.
 2. He teaches them.
- III. Jesus Refreshes Their Bodies as Well as Their Souls.
 - a. When evening came the disciples urged Jesus to rest.
 1. It was past his usual time of speaking.
 2. All were hungry and tired.
 3. There were no places there to buy food.
 - b. Jesus suggests that food be given to the multitude.
 1. He said (a) "There is no need

to depart; "(b)" have them sit down in companies."

- c. A lad offers five barley loaves and two small fishes.
- d. Jesus breaks the food and blesses it.
 1. The disciples distribute it to about five thousand.
- e. All are well fed.
- f. Twelve baskets are gathered up after the feast.

Lesson Enrichment: Point of Contact: The teacher may commence her lesson period by calling attention to the rain, or the snow, the cloudy foggy weather outside, after a long winter every one is tired of cold weather. What are they anxious for? What little feathered folks have you seen lately or you expect to see soon, that were not here during the winter time? How do birds help us? Who helps us at home every day? Who combs our hair and cooks our food? Who pays for our food? Who makes us happy by playing games with us? What object at home helps us by telling us the time? What helps us by offering us a place to rest? What helps us by holding water in which to wash our hands? What chases the dirt away from our hands and face? What a host of helpers we have! The world is full of helpers. A long time ago there was a wonderful helper whose name was Jesus Christ. He did many kind things that we can do and He also did many wonderful things that we cannot do. He did these because Our Father in Heaven gave Him the power and the strength to do them. (Then tell the story of the Feeding of the five thousand.)

Questions—Application: When Jesus was so tired and had gone away to a quiet place to rest, why do you suppose He turned right around and started working to help folks again? Who came to get Jesus to bless them? What else did they want Him to do for them? Then when they were tired and hungry where did He have them sit? What did He give them to eat? Who helped Him do all this? When mother is tired at night what is one thing we might do to help her? When father needs his slippers what might we do? When baby brother is cross what interesting things could little folks like us do to amuse him?

Rest Exercise: Dramatize the "Weather Song" from Song Stories for the Kindergarten, Patty Hill, p. 54. If you do not wish to teach the children the melody, have them memorize the words and act them while the teachers hum the tune or have it

played on the piano. Or the teachers may say the words while the children act them.

Third Sunday, March 16, 1930

Lesson 45. The Raising of Jairus' Daughter

Text: "Sunday Morning in the Kindergarten."

References: Matt: 9:18, 19, 23-26; Mark, 5:22-24; 35-43; Luke 8:41, 42, 49-56. "Jesus the Christ," pp. 313-315; Weed's Life of Christ chap. 31.

Objective: We must have faith in God and in His Son Jesus Christ, in order to obtain His blessings.

Pictures: In the set of kindergarten pictures which may be obtained at the Deseret Sunday School Book Store, we have a very fine picture of this story. The one shown in this number is also very beautiful.

Organization of Material.

I. Jairus Seeks Jesus.

- a. Jairus, a ruler among the Jews.
 - b. His only daughter very ill.
 - c. He asks Jesus to bless her.
- He has faith in the power of God.

II. A Messenger Brings Sad News.

- a. While Jesus and Jairus were on the way to Jairus' home.
- b. He announces the daughter's death.
- c. Jesus' comment, "Fear not, only believe."

III. Jesus Helps the Little girl to Awaken.

- a. Jesus enters Jairus' home.
- b. He says, "She is not dead but sleepeth."
- c. The Master sends the unbelievers away.
- d. He commands the child to arise.
- e. The result.
 1. The child arises and eats.
 2. All the household rejoices.

Lesson Enrichment: Point of Contact: Ask a few questions so that the children will tell you how the trees and bushes look just now. What makes the children think that they are not dead although they look as if they were? Let the children feel two small branches which you have brought with you. (One should be a dead stick, another a willow from a live tree.) Let them notice how much alike they are. Then let them notice how different they feel. One will bend but the other will not. See if the children can tell why there is this difference. In these barren dead looking trees, there are real live tree-people who are resting and getting strong so they can push off their winter hoods and coats and come out into the sunshine to make us all happy. All the while they are resting they



JESUS RAISING THE DAUGHTER OF JAIRUS

By Gustav Richter (1823-1884)

Carefully study the face and attitude of each one in the picture. Who went into the room with Jesus?

are happy because they know that Our Father in Heaven will wake them up, when it is time. He always has done it and they believe that He always will. What do you think about it? (Continue using the suggestions given in Sunday morning in the Kindergarten under approach to Lesson No. 45. Then tell the story of the Raising of Jairus' daughter.)

Questions — Application: When Jairus' little daughter was so ill, why didn't he go for the doctor? Why did he go for Jesus? What did he think Jesus could do for her? When we are sick our folks can not go out and bring Jesus into our homes, but what can they do? We are doubly blessed however, we have doctors generally quite near and the elders are always near, so we may have the benefit of both. If we believe He can, our Heavenly Father can help the doctors to help us. No matter what other people there are to help us, when we are sick, let us ask Our Father in Heaven, in faith, and He will bless us. Let us never forget that there is no one more powerful than He.

Rest Exercise: Sing and Dramatize: "The Sunshine's Message" p. 39 in "Song Stories for the Kindergarten." Some of the children may be the sunbeams while all of the others are the sleeping seeds.

Memory Gem:

'Tis God, our Heavenly Father
Who makes each little seed,
And puts away within it
The tiny plant we need.

Fourth Sunday, March 23, 1930

Lesson 46. Jesus and the Children

Text: Sunday morning in the Kindergarten." Lesson 46.

References: Matt. 19:13-15; Mark 10:13-16; Luke 18:15-17; "Jesus the Christ," pp. 475, 476; "Weed's Life of Christ," Chap 52.

Objective: The pure in heart shall see God.

Pictures: See the picture in this issue. Organization of Material.

I. Mothers Bring their Children to see Jesus.

a. They wished a blessing for their little ones.

1. The mothers wore blue and red dresses and white head dress.

2. The children were all ages and sizes and gaily dressed.

3. There were many mothers and more children.

b. The children were happy to be going on such a visit.

1. Happy children are lively children.

II. Jesus' Apostles Oppose the Visit.

a. They tell the mothers to go away.

1. Perhaps they thought the children would be too noisy.

2. Perhaps Jesus was tired.

b. Jesus intercedes.

1. "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of heaven."

III. Jesus is Pleased to Bless the Children.

a. He takes them in His Arms.

b. He places His hands on them.

c. Blesses them.

Lesson Enrichment: The approach: Call the children's attention to the rain which always comes in March and April. These rain drops are Mother Nature's Rain Fairies who come to help scrub the streets, the sidewalks, the roofs of the houses and the fields. They patter and patter, scrubbing away the dirt and filth which has gathered all during the long winter. Now Mother Nature wants her house nice and clean, for springtime is coming. These Rain Fairies fill all the streams brimming full and they run faster and faster carrying away more dirt 'till soon we have clean, pure sparkling water. The wind fairies come too, and they blow and blow to scare away the rest of the dirt. In the springtime everybody wants to be clean inside and outside. How may the children help to clean up Mother Nature's garden? Jesus Christ when He was here loved clean things, pure things. He loved little children because He believed that they were pure and clean! (Then tell the story "Jesus and the Children.")

Questions — Application: When Jesus' Apostles told the mothers to go away, what did Jesus say? And what did He do with the children? And what did He do for them? We would have liked to have been there too, but even though Jesus is not on the earth we can keep near Him. Every morning what can we kneel down and do? And what other times during the day may we talk to God or pray to Him? And what kind of words shall we say to keep our mouths sweet and clean? When we say clean words it helps to keep us clean and pure inside as well as outside.

Rest Exercise: March wind is one of God's helpers who wakens Mother Nature in the Spring.

He blows away the snow clouds.

He coaxes the sunbeams from the sun.

He brings the rain drops to wash away the winter's soot.

Fifth Sunday, March 30, 1930

Lesson 47. The Last Supper

Text: Sunday morning in the Kindergarten, Lesson 47.

References: Matt. 26:17-20, 26-30; Mark 14:12-17, 22-26; Luke 22:7-20 24-27; John 13: 4-17, "Jesus the Christ," pp. 592-597.

Objective: By partaking of the Sacrament worthily one expresses a desire to remember Christ and a willingness to keep His commandments.

Pictures: See the set of Kindergarten pictures.

Organization of Material:

I. To Apostles Make Preparations for the Feast of Thanksgiving.

- a. These apostles were Peter and John.
- b. They made ready according to Jesus' instructions.
 1. By obedience to Him they kept themselves worthy.
 2. They went to the city.
 3. They found the house and the guest chamber.
 4. They made ready the feast.

II. Jesus and His Apostles Eat the Last Supper.

- a. When the hour was come.
- b. Jesus tells of His coming departure.
 1. That this was to be His last meal with them.
 2. His brethren do not understand.
- c. Jesus washes His apostles feet.
 1. To teach his commandment "Love one another."
Which meant also to serve one another.
 2. Peter's attitude.
His willingness to do right.

III. Jesus Institutes the Sacrament.

- a. He takes bread and blesses it.
- b. He breaks wine and passed it also.
- c. He commands them to do this often.
 1. "This do ye in remembrance of me."
 2. "As often as ye meet."

Lesson Enrichment: As an approach to the lesson, continue talking about nature's preparation for the awakening time, the spring time. Besides the rain fairies and the wind fairies which are helping Mother Nature do her spring housecleaning, we have the sunshine fairies. They smile and shine so brightly that they mop up all the water with which the Rain Fairies have scrubbed. The Wind Fairies help too, by blowing and blowing and soon Mother Earth is all nice and dry and ready for what? This month we have noticed so many things that seem to be getting ready for spring. Suppose we name them and count them all out on our fingers.

Most little folks get ready too, when something is going to happen and they know all about it before hand. And so it was with Jesus Christ. When He knew He was going away. He had to get ready too, and He felt that He had to help get his apostles ready so they would know what to do when He was gone. (Then tell the story of "The Last Supper.")

Questions—Applications: When Jesus sent two of His Apostles to prepare the thanksgiving feast, they knew that He wanted it done just so. They knew just how to do it and they did it that way. Then when Jesus was about ready to bless the bread and water, He found that His apostles didn't quite understand how they should act. So He left the supper table and showed them how they should treat each



THE LORD'S SUPPER

Leonardo da Vinci.

other. Do you remember what He did for each of them? When He began to wash Peter's feet Peter said "Why no, my Lord shall not wash my feet for me, I will do it myself." Then Jesus showed Peter that everything in His Church must be done just so, and if Peter wanted to be blessed with the others, then he must do as Jesus wanted him to do. Poor Peter, he didn't want to be left out, because He loved Jesus very much, and He didn't mean to do wrong by saying what he had said, so he said quickly "Oh, master if that is the way it is, please wash not only my feet, but my hands and my head also. I wish to do things just right and I wish to be found always with you." But Jesus said "No, Peter, it is enough to wash your feet." So Jesus washed Peter's feet as He had washed the feet of the other apostles.

When we partake of the Sacrament that Jesus began on this day which we have been talking about, there are things that we must do just so. With what hand must we take it? How much bread do we take? How much water? How do we sit while the Sacrament is being passed? Of whom may we think? We are told that if we wish to take it just right that we must do all these things and more. We must keep our words and our thoughts clean and pure. Then we must try to love everybody and have a desire to help everybody just as Jesus told His disciples they must do. Isn't it grand to think that if we do these things we will be near to Our Heavenly Father; that we will be "tuned in" on His telephone so we can hear what He wishes to tell us?

Missionary Training

From page 34)

only "name under heaven given among men," by which we can be saved. Because of our Savior's atoning work, "man will be punished for his own sins and not for Adam's transgression." The Atonement introduced the principles of mercy and gratitude into the world.

12. The reasons are manifold. 1. Common-sense tells us that to attain the greatest development the individual must do for himself everything, no matter how difficult, that it is possible for him to do. 2. It is scriptural. While the Bible tells us plainly that Christ died for us, it tells us just as plainly that we must obey the laws and ordinances of the Gospel.

13. Probably no one understood better than Paul the great gift which our Redeemer gave to mankind. This man had

been "snatched as a branch from the burning." He understood how futile our works would have been without the saving blood of our Lord. But Paul, as much as any other man, taught the importance of obedience to the laws of the Gospel.

14. Four of the "Articles of Faith" of the Latter-day Saints declare their belief in Christ. Another declares their belief in the Bible which testifies of Him. The Book of Mormon, Pearl of Great Price and Doctrine and Covenants all bear record of His life, His death to redeem mankind from the full, and to His literal resurrection. No testimony ever given of Christ's divinity exceeds in impressiveness that given of him by Joseph Smith, his associates and the Church leaders who followed him.

Primary (Continued)

(From page 54)

thought that if he was moved, this flag would go into the enemy's hands. While he had life in his body he had faith in his country's flag. The enemy soldiers were so pleased with this that they buried him as a hero.

In the case of the woman of Shunem who had lost her little son, she had great faith in God, and she decided to stand true to her belief in the promise of

the Prophet of God. So what did she do? Boys and girls of our age may stand true and faithful to the light that we have. How?

"True to the faith that our parents have cherished,
True to the truth for which martyrs have perished,
To God's command, soul, heart and hand
Faithful and true we will ever stand."

CHILDREN'S SECTION



Pep

THE STORY OF A REAL DOG

By Venice Farnsworth Anderson

CHAPTER ONE—PUPPY GOES TO HIS NEW HOME

Early one morning in October, the cutest little puppy you ever saw opened one bright eye just a tiny bit, gave a yelp of delight and rolled out of his warm box-bed onto the soft grass. He looked exactly like a big black and white powder puff being blown about by the wind. His fur coat was as soft and shiny as silk. It was white on his four little feet, a collar around his neck, his chest and the tip of his long tail. Everywhere else it was jet black. His brown eyes sparkled with mischief and his white teeth showed above his red tongue like glistening pearls. He kept his mouth half open as if he were laughing all the time.

The sun was shining brightly that morning and he was so pleased that he began chasing his own tail around and around, giving a little bark of delight at every turn.

He was just two months old but he thought that he owned everything around the big, red farmhouse where he was born. From the very first day that he could walk he had started poking his little nose into everything he could find. When he was only a few weeks old, he tried to frighten the chickens in the long chicken run at the side of the barn. But when the old rooster came up and crowed at him, he backed away and pretended to be chasing a sparrow on the other side of the lot.

He dug up Mr. Greene's best tulip bulbs because he did not like them in the garden where he wanted to roll. One day he almost ruined Mrs. Greene's linen napkins. She had spread them out on the lawn to bleach. Pup saw them lying there and rushed over to play on them. When he grew tired of running back and forth on the nice, white cloths with his muddy paws, he grabbed them in his mouth and shook them, one by one, around and around over his head. Mrs. Greene happened to catch sight of him just as he was giving the last napkin a good shake. She rushed out intending to give him a sound whipping. When he saw her coming, he did not run away, but put his little head on one side and looked up at her as if he had never done a naughty thing in his life. He was so cute that instead of whipping him she caught him in her arms and gave him a bowl of bread and milk.

But this morning something important was to happen to puppy. He suddenly stopped chasing his tail and stood with one paw raised, listening with all his might. His sharp ears had caught a new sound coming up the driveway. Approaching slowly over the pebbles was a green sedan. Pup ran over to see what all the noise was about.

Mr. Darrow, a nice looking man, had arrived to get the puppy. He stopped the car and jumped out on the grass. Puppy liked Mr. Darrow's looks, especially his new, brown shoes, and trotted up at once to see if he could untie the laces.

"Hello there, pup," called Mr. Darrow as he leaned down to pat the little

body bobbing around at his feet.

Just then Mr. Greene came out of the back door carrying a long, lightweight chain with him.

"So you've come to take my puppy, have you?" he asked as he fastened the chain gently around the dog's neck. "I almost hate to let him go. He's the finest little fellow I ever had. There isn't an inch of him that is not pure bred Llewelyn setter."

"We'll be mighty good to him," answered Mr. Darrow. "The children can hardly wait to get him."

When Mr. Darrow had climbed into the sedan, Mr. Greene lifted the little dog up to the seat. Puppy was not a bit afraid. He smelled every inch of the auto from the glass in the back of the car to the rugs on the floor. Suddenly he jumped onto the seat beside his new master and, just as if he had a right to, put both his front paws on Mr. Darrow's shoulders. As the car started to move, he barked joyfully.

It so happened that for months little Honey-girl and David Darrow had been longing for a puppy to be all their own. At noon of this particular day, they were in the kitchen helping their mother prepare lunch. Mama-dear had just taken some raisin cupcakes out of the oven and set them on the table to cool when there suddenly came a most astonishing scratching and yelping on the back porch.

Before Mama-dear could get to the door, it flew open and in tumbled Mr. Darrow. Bobbing up and down all over him, was the tiny, black and white puppy.

"Oh, goody, goody! Our puppy's come!" exclaimed Honey-girl jumping up and down for joy.

David-boy's yellow curls stood right up on his head and he nearly jumped out of his high-chair, he was so surprised.

Mama-dear ran to help untangle the puppy's chain which somehow had got wound all around Mr. Darrow's legs. Puppy did not help a bit. He would not hold still an instant. He was so

anxious to get over to Honey-girl. The minute he was loose, he darted across the room to her, leaped up on her back and began licking her cheeks and nipping her ears. She giggled so hard that she could hardly walk and went staggering around the kitchen with pup hanging to her with his paws.

Suddenly he caught sight of an interesting looking sack under the sink. He scampered over there to see what was in it. But he did not like the smell of the dusty potatoes which he found there so he darted over to the table.

Here, of course, his sharp eyes spied the raisin cup cakes which were cooling nearby. Quick as a flash, his little paw reached out and grabbed for the cakes. Crash—bang—the whole tin full fell to the floor. The warm cakes went rolling in all directions.

"You naughty, naughty dog!" screamed Mama-dear.

Daddy made a lunge for the fur on pup's neck, but pup was too quick for him. Not one bit ashamed of what he had done, he snatched up a cake and holding it in his mouth, darted under Daddy's arm and out of the kitchen.

CHAPTER TWO

When puppy scrambled out of the kitchen, he paused in the back hall just long enough to gobble up his cake. As Daddy and Honey-girl came rush-



HONEY-GIRL, DAVID-BOY AND
MUGGINS

ing in one door to catch him, he darted out another. Away he ran, sliding under chairs and dodging around corners with the whole family, except little David-boy who was held tight in his highchair, tearing after him.

"Here he comes!" screamed Honey-girl as pup flew through a bedroom doorway.

Daddy jumped over a chair and made a grab for the little, black body, but his foot slipped and down he went on the hard-wood floors while pup scooted over to pull stockings out of a large workbasket which was standing in the corner.

"You little rascal!" gasped Mama-dear as she sprang to catch his collar. But she got only a few hairs of his tail for he sidled backwards out of the room, and suddenly disappeared, carrying a skein of yarn with him.

For the next few minutes pup was nowhere to be found. He had arrived at the open nursery door when nobody was near him and had darted in. What a lovely place for him! There was something to meddle with in every corner. All the dolls were peacefully taking their mid-day naps and there were five of them.

Pup hurried first to the Japanese baby which was a special favorite of Honey-girl's, jerked her out of bed and shook her violently back and forth until one of her glistening, brown eyes fell with a thud to the floor. This mishap did not bother pup at all, but when one of her legs came off in his mouth, he dumped her in disgust on the toy stove and left her to get mended as best she could.

With jerky little jumps he approached Raggedy Ann, who was resting in a rocking-chair. He had never before seen anything quite like Raggedy. He looked curiously at her for a whole second with his front legs spread and his head cocked on one side, trying to decide where to tackle her. Then he said, "Whoof, whoof!" and jerked her up by her woolly hair.

For a few minutes he had great fun jumping around the room with her,

giving her a hard shake at every jump. Then he spied the white cupboard, filled with its pretty china dishes. Instantly he stopped and tossed Raggedy Ann head-first for the cups and saucers. She landed with one toe right in the sugar bowl.

Honey-girl reached the nursery door just after pup had discovered her precious baby doll asleep in its cradle under a pink silk quilt. The puppy had torn the coverlet off from the doll and was standing on three legs rocking the crib with his other front paw. But he was wabbling so much and pushing so hard that he was bumping the poor doll's head in a shocking manner against the sides of the cradle at every push.

Honey-girl was so horrified that she could not even scream. She just rushed across the room to save her darling child.

Pup whirled around when he heard her come in and came bounding joyfully to meet her.

"Go away, you nasty dog!" scolded Honey-girl, stamping her foot and snatching her doll out of danger.

Daddy heard the commotion and came rushing in. Before the puppy knew what was happening the chain was fastened around his neck and Daddy led him out of the nursery. He tied him securely to a leg of the table in the kitchen and gave him a big bowl of milk to keep him quiet for a few minutes. Then Daddy sank into a chair and wiped the perspiration from his forehead.

"My word!" he gasped, "I never saw such a bunch of pep in my life."

"Let's name him 'Pep,'" suggested Mama-dear.

"Oh, no! I want to name him 'Aunt Henrietta,'" said Honey-girl.

"But that isn't the right kind of name for a dog," explained Mama-dear. Just think how funny it would sound to the neighbors if we should call, 'Here Aunt Henrietta! Here Aunt Henrietta! Come and get a bone.'"

Puppy raised his head just then and

gave a queer little bark, as if he, too, thought "Aunt Henrietta" would be a funny name to give a perfectly nice boy dog.

When Honey-girl went over to pat him and called him "Pep," he wagged his tail until he nearly shook it off.

Little David clapped his chubby hands and leaning over his high-chair tried to call, "Here Pep, here Pep." He could hardly say "Pep," but the dog knew what he meant anyway.

Next day when Daddy came home from his office, he brought a handsome dog collar with "PEP" engraved on a brass plate at the back of the collar.

(To Be Continued)

Playing The Game

When Elsie started for school on Monday morning mother said as she kissed her, "Remember to help somebody to-day." Elsie smiled up into mother's eyes and hurried off, but deep down in her heart was the wish to do as mother had suggested.

Mother had a way every morning of whispering some such suggestion into Elsie's ear just as she was ready to go. Elsie thought it was great fun to guess what mother's new idea would be each day, for every day she whispered something different.

All day long Elsie was looking for some very big way to help. Oh, how she hoped that something big would show up that needed to be done, and that she would be the one to do it! But it seemed a poor day for great deeds. Her teacher did not have any errands to be done; she did not come across any lame people to help over the streets; she found no opportunity to carry out her mother's idea.

When night came and she talked over the day with daddy and mother she was quite upset because she had nothing to report.

"I saw you lift little Mary over a mud puddle," said mother. "She is such a tiny girl that she would have

had to go way around to get home if you hadn't helped her."

"I saw you come home with the little lame dog this noon," remarked brother Jack, "and I suppose you gave him his dinner before you took him home."

"Who helped mother with the dishes to-night?" asked daddy.

"But those are all little things," sighed Elsie. "They don't count. I wanted to do some big things."

"You've got the wrong idea, little daughter," said daddy, smiling. "It's the little things that count. Often they create more happiness than the big things, and I am sure that you will have several gold stars to paste on your chart tonight, just because you did so many little things that were kind and helpful."

"I guess after this I'll think more about little acts and not wait for big things to come," said Elsie.—*Caroline Gleason, in The Sunbeam.*

A Party for the Birds

Go to the butcher shop and purchase pieces of suet. Then tie bits of string about the suet and hang them in a tree or bush in the back yard. Strew some shelled corn on the ground, or, better still, fasten a small plank or basket in the tree or bush, in which scatter a quantity of the shelled corn.

It will seem that all the birds in the world (though of course there will not be half that many there) have come to the party. They will peck at the suet, which they like so well, and in no time will gobble up the corn.

Try giving such a party this year, and you will be delighted to see the birds' joy. And then continue this occasionally during the long, snowy, wintry days, when the birds are so dependent upon such kindnesses.

"He prayeth best who loveth well
Both man and bird and beast."

—*Girlhood Days.*

THE BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

An Acrostic

J is for *Juvenile*
 We all love so well,
 U is for Utah,
 Where its main subscribers dwell.
 V is for the value
 Of the lessons it has taught,
 E is for the endless good
 To the saints it has brought.
 N is for necessity
 In the Sunday School,
 I is for the interest taken
 To reach the highest goal,
 L is for liberty
 It has helped us get,
 E is for enjoyment that we will ne'er
 forget.

Age 13 Agnes Petersen,
 R. D. No. 1, Box 121,
 Magna, Utah

Nature

Nature is the best of all;
 She makes the pine trees so nice and
 tall,
 And the birds and bumblebees in air,
 The flowers that are so sweet and fair.
 We love nature, oh, so well!
 We love her better than tongue can
 tell.

Age 11 Helen Fenny,
 Duncan, Arizona.

Willie

There's a new boy moved into town,
 And he's as rough as he can be.
 Always one sock up, and the other one
 down;
 And shootin' a pop gun at me.

Always a wading in the ditch,
 Or walking Mrs. Brown's clothesline,
 Or teasing you saying, "I got the itch."
 Or finding a tree he can climb.

But, when his mother calls him, "Oh,
 Willie,"
 He answers as prompt as a clown.
 That's one thing nice about Willie,
 The new boy that moved into town.
 Age 12 Irma Storrs,
 Price, Utah.



PHOTO BY LEAH DALLEY
 Age 15 Kanab, Utah



PHOTOGRAPHED IN YELLOWSTONE
PARK

By Rumel Cragun

R. D. 1, Box 102,
Pleasant Grove, Utah

Age 14

Buttercups

Buttercups, buttercups,
Yellow and green,
You're the very first flower
This season I've seen.

Buttercups, buttercups,
Yellow and bright,
How did you wake in a
Short single night?

Lifting your dainty cups,
To catch the dew,
I have been waiting
So long for you.

For each spring you come
With faces so bright,
Fulfilling your mission,
To shed joy and light.
Age 11. Ida Mae Andrew,
La Grande, Oregon.

Sunset In The Rockies

A sunset in the Rockies
Is the loveliest thing on earth;
We ought to be so glad, you know,
That we were given birth.

If I were to leave the Rockies
And come back never more,
I would always remember the moun-
tains
And sunsets as of yore.

I'd remember the pine-clad hillsides,
The pleasant nooks and dells,
I'd remember the birdies singing
And the message the blue-birds tell.

My home will be in the Rockies,
I will live there all the time;
I will build my home in the mountains
And live in peace sublime.
Age 12 Owen Young,

Mountain View,
Alberta, Canada.



DRAWN BY LA RUE STEWART

Age 12

182 Burnett Way,
Sacramento, Calif.

(Miss Stewart is a great-great-grand-
daughter of Newell Knight.)

In The Nick Of Time

Smocky was a horse of great life, who was pasturing on Bar X ranch. One day Smocky became frightened by an airplane and began running through the field. He jumped the east fence and ran to the river about a half mile to the southwest. Being so frightened by the roar of the airplane he attempted to swim the swift river. The current took him down at a fast rate.

After a half mile struggle Smocky landed on an island and lay down in the warm sun of July to sleep. When he awoke he walked around the island but found nothing to eat except a patch of grass about five feet square. After a while he came across a little round pool of water about 10 feet in circumference and about 2 inches deep. The ground upon which he was standing gave way and Smocky was mired in quicksand.

The people of Bar X ranch searched everywhere but couldn't find him. One day they noticed Smocky's tracks on the bank of the river and looked on both sides of the river down to the island but found no other tracks. They went over to the island and found Smocky mired in quicksand up to his neck. After 2 hours of digging and pulling they succeeded in saving Smocky.

Age 14.

Lester Westenskow.
Imbler, Oregon, Box 13.

The Juniper Tree

Sitting high upon the mountain, like a queen or king in all their glory overlooking their kingdom below, stands the Juniper tree in Logan Canyon.

In summer it is bathed in the warm sunshine. In winter it wears a white robe of glittering jewelry.

It is too high in the mountain for any water, therefore it sends its

mighty roots far down into the ground for it. This tree was once little too but it has grown older and mightier and now it is recognized as the oldest living tree that has been discovered. For three thousand years this tree has been fighting hard to live. The tree itself proves us this. It is almost one thousand years older than Christ.

This tree was alive when Lehi, his sons and wife and Ishmael's wife and daughters came to the promised land, during the wars and contentions that arose among the people until only the dark skinned people were left. It saw Christ's coming, and the star, the crucifixion and the destruction that followed.

Before this terrible destruction took place the rocks were solid but after they were splintered. There were valleys where mountains had been and mountains where valleys had been. Perhaps the Juniper tree was in a city before and on a mountain after.

This dark skinned race inherited it until Columbus guided by the Lord, discovered America, and so on through the ages until the present day.

This tree is almost hollow inside and scientists are trying to keep it from decaying in order to preserve the wonderful tree for some time to come.

Jean Lenkersdorfer,
363 E. Center, Logan, Utah.

Christmas

Santa was loading his airship with toys
To take to the good little girls and boys,
Balls and dolls and Teddy bears, dear,
And I'll tell you something if you want
to hear—

If you are awake when Santa Claus
comes
He won't fill your stockings with nice
sugar plums!


Age 9.






Charlotte Webb,
Mesa, Arizona.


Polly Winkums






By
Jane Adams Parker.




I.
GRANDMA WINKUMS was busy making cookies to hang on the Christmas . Just as she was turning out the last panful, the door-rang.




“Grandpa, go to the ,” she called. But Grandpa Winkums was deaf in one  and did not hear. So Grandma Winkums wiped her  on the roller towel and went herself. And there stood the mail  with two  on his back instead of one. “Merry Christmas!” he laughed. “Here’s a present for you.”

Grandma Winkums took the , and then what do you think? From right inside came: “Merry Christmas! Ship ahoy!”

Grandma’s   opened wide and she almost dropped the . “Grandpa Winkums,” she called--- “Grandpa Winkums, come quick!”






Now Grandpa Winkums was sleeping in the big  by the . Up he jumped so quickly he lost a  “What’s the matter, Grandma?” he




asked. Then Grandpa Winkums put out his  for the . But just as his  touched it ---




"Merry Christmas! Ship ahoy!" called Polly.







"My stars! What is it?" said Grandpa, putting the  on a .

"Here's the , " said Grandma Winkums; "open the slats."

Crack, crack, out popped the , and off they came. "A parrot!" exclaimed Grandma Winkums. "And here's a  from Uncle Joe," said Grandpa Winkums. Grandma Winkums sat down in a  and looked at Polly.

Then all of a sudden Polly flapped her  . "Crock-crock," she said, very cross--- "Where's my bath?" "Oh, my !" exclaimed Grandma Winkums,

and off she went for a  of water. My! what a splashing! All the  and  and  had a bath, too. Then

"Crock, crock!" said Polly, and ran right up the lace



curtains. "Get in, get in! The water's fine!" she cried. "That's the time I fooled you!"

THE FUNNYBONE



How Terrible!

"The baby swallowed a bottle of ink!"
"Incredible!"
"No, indelible!"

An Optimist

Old Lady (to pilot)—Why are you so nervous?

Pilot—We have lost both wings.

Old Lady—"Never mind; we'll get new ones when we land.

Air Tight

Did you ever hear of the Scotchman, who, the first time he used free air at the garage, blew out all four tires?

A Good Definition

"Johnny, what is velocity?"
"Velocity is what a fellow lets go of a bee with."

He'd Like To

"Hey, there!" called the traffic cop to the petting driver, "why don't you use both hands?"

The engrossed youth looked at him gracefully. "But, Officer, I'm afraid to let go the steering wheel."

Couldn't Be Done

Wife—There's one thing about my mother—she's outspoken.

Hubby—Not by anyone I know.

The Conspiracy

Willie—Pa, what's a garden plot?

Pa—The bugs and worms planning to eat your stuff up.

Misery Loves Company

Selma—My boy friend's affection for me is purely platonic.

Vilma—I'm disappointed in mine, too.

At The Hospital

Pretty Nurse—Every time I take the patient's pulse it gets faster. What shall I do?

Doctor Quack—Blindfold him.

A Rainy Day in Moscow

A Russian was being led off to execution by a squad of Bolshevik soldiers on a rainy morning. "You are brutes to march me through a rain like this," he said.

"How about us?" replied one soldier. "We have to march back."

A Special Number

Stage Manager—Why did you sit out there silent for five minutes?

Saxaphonist—That was a request number.

Well, Naturally

"Make a sentence using the words 'defeat,' 'defense' and 'detail.'"

"Defeat of the cat went over defence before detail."—Muskogee (Okla.) Daily Phoenix.

He knew it, All Right

Teacher—"Do you know what the Order of the Bath is?"

Mickie—"Sure! In our house it's Katie, then me brudder, then me."

Too Literal

A boy had been absent from school for some time, and on his return the history teacher asked—"When were you here last, Johnnie?"

"When we murdered Edward II, sir," came the reply.

All Over

Owner trying to sell second-hand car: "I can assure you you, sir, there's no hill too steep for her, no road too rough for her. She's gone everywhere!"

Possible Purchaser (candidly): "I'm afraid she is."—Tit-Bits (London.)

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Corn, 7 or 8 ears	$\frac{1}{2}$ cup Sego Milk
1 small green pepper	$\frac{1}{2}$ cup water
chopped fine	1 teaspoon sugar
2 eggs	1 teaspoon salt

Beat yolks of eggs. Mix dry ingredients and add. Then add, diluted milk, corn and pepper. Fold in stiffly beaten whites of eggs. Bake in greased baking dish in moderate oven until brown.

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Two-and-a-Half Minute Talks

(Continued from page 20)

and women who have no conscience, that the spirit of the Lord will quit striving to help them. As Christ said, "The spirit of the Lord will not always strive with man."

What is the voice of conscience? It is that still small voice within us that is always prompting us to do the right thing at the right time or place. Some people have gained great fame and fortune by heeding its voice. Others have avoided accidents. If we heed the voice of conscience it will aid us in becoming a good people.

If we take heed to the voice of conscience we will never offend our friends, always be kind and considerate of others. By this we make ourselves happy.

May the Lord bless us that we may live in such a way that his spirit will always be our guide, is my prayer, Amen.

Ruth Melmberg (Age 10).
Cache Junction, Utah.

Why I believe that faith in God is the real basis of life.

Faith in God enables us to live according to his teachings. It gives us a desire and makes us try to live his gospel.

To live thus develops one, mentally, morally and physically. It develops us mentally because we have to study to live his teachings. "The Glory of God is Intelligence." We have to read and study books that makes us intelligent. It develops us morally for He teaches us how to live the moral law and makes us want to live it. It develops us physically. God has laid out a plan whereby we can be physically fit if we follow his teachings. Physical fitness is one of the most desirable things on earth. It is easily attained and maintained. The key to this is the Word of Wisdom.

Faith in God enables us to be much better citizens. It makes us more congenial, contented and happy, and it helps us to live honest and clean lives

(Continued on page 74)

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(Continued from page 73)

which in turn makes us much better citizens. Then we are a law abiding people. And we are obeying the Lord.

Faith in God gives us courage; courage to carry on in any walk of life that is upright in the eyes of the Lord. And to succeed one must have courage. Surely such characters as Abraham, Moses, Job and many other great men whose lives were all successful must have had great faith to possess such courage as they had.

And the most beautiful part is that after we have finished this life we are ready for life eternal and better prepared to meet our Savior.

The first great commandment is to love the Lord thy God with all thy might, mind, and strength. The first principle of our gospel is to believe in God and in the Lord Jesus Christ. This is the real basis of life.

May we all have our faith strengthened from day to day is my prayer in the name of Jesus Christ, Amen.

Violet Heaton,
625 Orange Ave.,
Long Beach, Calif.

Truth

Truth is the rock foundation of every great character. It is loyalty to the right as we see it.

It is the courageous living of our lives in harmony with our ideals. It is always power. Truth ever defies full definition.

Truth is the oldest of all virtues. It lived before man was here to perceive it or accept it. It is unchangeable.

"What is truth?"—was asked by Pilate nearly two thousand years ago, when Christ our Saviour stood condemned before him. That question was never answered until Joseph Smith, the Prophet, the teacher, the seer, the revelator of the Nineteenth century gave to the world the definition, and answer to the question asked by Pilate:

This is the answer—found in the 93rd section of the Doctrine and Covenants, verse 24—"Truth is knowledge

(Continued on page 75)

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**The Deseret News
Press**

29 Richards St.
Salt Lake City, Utah

of things as they are, and as they were, and as they are to come."

Which of the great religions of the world is real, the absolute truth, is a question the people of the world are asking.

In every sect, every religious organization, there is some truth.

It is this truth that attracts attention and wins adherents to these organizations. This mustard seed of truth is often over-estimated, and darkens the eyes of men and keeps them from seeing the untruths contained in the varying religious faiths. Through revelation from heaven Joseph Smith has given to the world the truth in regard to the following fundamental principles of the Gospel of Jesus Christ:

First, the correct idea of God and the kind of being God is.

Second, correct knowledge of the creation.

Third, correct knowledge of man's origin.

Fourth, the truth about eternal punishment.

Fifth, the truth in regard to salvation, both for the living and the dead.

Sixth, the necessity of having authority to act and officiate in any of the ordinances of the Gospel.

He, (Joseph Smith) gave to the world the truth in regard to the American Indians—contained in the Book of Mormon.

And last of all, the truth in the organization of the Church of Jesus Christ, and the Priesthood of the living God.

"Then say what is truth, 'tis the last and the first—

For the limits of time it steps o'er.
Though the heavens depart and earth's fountains burst—

Truth the sum of existence will weather the worst—

Eternal, unchanged—forevermore."

By Mary Eckles,
Baldwin Park Sunday School,
California Mission.

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